

## AN EDITORIAL

# The road of uncertainty

It was the evening of May 20, 1980. Some four million Quebecois had, years earlier, pledged themselves to a time for change and had elected the Parti Quebecois to power as a provincial government. The PQ was a separatist party and its victory sent shockwaves around the world. The people of Quebec had elected a party dedicated to the independence of Quebec as a nation, separate from the rest of Canada.

It was the evening of May 20, 1980. Quebec's pledge for change had come to a head. Voters had gone to the polls in record numbers to cast their votes. Their options were two: a call for radical change — an independent Quebec with economic ties to the rest of Canada (sovereignty association) — and a renewed commitment to remain within Canada but to strive for more provincial autonomy (renewed federalism).

The members of the cast in this drama of Confederation were essentially three: Premier Rene Levesque who led the movement towards independence, Claude Ryan who was leader of the Province's Liberal party and a federalist, and Pierre Trudeau who happened to be Prime Minister of Canada as well as a French Canadian. There was also a rather large supporting cast consisting of federal members of parliament and provincial members of the assembly.

Premier Levesque put a question to the people of Quebec, asking them if they would allow the Quebec government to negotiate terms of an independent Quebec with the rest of Canada. The question was put to the people in the form of a referendum with the answer being either Yes or No — Oui or Non.

The final month of the referendum campaign centred heavily on the Oui or Non concept. Levesque fought valiantly on behalf of Oui and Ryan received an abundance of support from provincial and federal leaders from across Canada during his Non campaign.

**A record voter turnout of 83 per cent responded to the referendum call with 60 percent saying Non to an independent Quebec and 40 percent saying Oui. Quebecers recommitted themselves to Canada after almost four years of political soul-searching.**

## Welcome back, Quebec

Like the prodigal son, you, too, packed your bags to embark on a journey of independence. During these past three years, while you were debating whether or not you should leave us, your problems at home became our problems, too. We, your brothers and sisters who collectively form this family Canada, were not sensitive to your needs.

To be frank, when you threatened to pack your bags and leave, the rest of us smilingly shrugged and said: "He'll never do it. He often whines a bit about being treated unfairly but he'll never take the big step."

You kept harping on the need for change within our house and finally we caught on to the tune. The rules which bind the family together — the Constitution — should be changed so that we as individual members of the family can have more freedom.

And when you had set that date for your decision on whether or not to leave the family, we all came to realize that you indeed were serious. We're all glad that you decided to stay. It is as though we have a brand new brother again. We know that you aren't content with the status quo but neither are we.

We recognize that the head of the family will have to let go of some of his powers and we know that you will have to have certain rights because of your French culture. You helped form this family and you should be recognized for that.

Do you want to know something, Quebec? While you were thinking about going it alone, the rest of us felt miserable. That air of uncertainty made us feel uneasy. We didn't feel united as a family anymore because one of us — you — was having second thoughts about the merits of being a family. Even our neighbours were worried about it.

That big America family across the fence didn't like what they were seeing. They didn't really understand just what your concerns were but they did know that if you left the family then others might follow suit. A few of those small families over on the Europe farm were just as concerned about you as we were.

They are all heaving a sigh of relief now that it's over. They can go back to their own concerns. They see that things seem well here and that a crisis situation has stabilized. America will get back to picking a new head of its family and the people over in the Europe commune will continue to struggle within proximity to each other.

But in our household we have to do some talking, Quebec. We have to get together as family leaders and we have to iron out a few new rules. We need to give you more power over what you do in your room. We have to talk about energy and fisheries and all the other things which we do together. We have to restructure the family council so that it fairly represents all of us.

Welcome home, Quebec. Let's sit down and get this house in order.

— See stories on page 5 —

## The Soviet noose gets tighter

MUNICH (EWNS) — Whether it is the preparation for the Moscow Olympics and the Soviet Union's desperate attempt to make everything look good in the heartland of communism, or the move to take over Yugoslavia after President Tito's soon demise, there is no doubt that the Kremlin's control noose is tightening all around Eastern Europe. However, it can be equally reported from nearly every land in the Soviet Block, that the Church is growing and is more victorious than ever. Church leaders in several countries have told reporters that they are witnessing a great move of the Holy Spirit which has brought about a strong hunger in the hearts of the people, particularly the youth.

On the one hand, there are reports from Poland that the Polish police have conducted raids all across the country on believer's homes and have openly stated that their raids were due to the pressure brought by the Soviet K.G.B. The Polish secret police have been ordered by Moscow to stop the flow of Bibles through Poland into the Soviet Union.

In Czechoslovakia meanwhile, believers tell of the increased pressure of Soviet troops throughout that country, and more restrictive measures have been implemented against the Czechoslovak churches in recent weeks. Freedom of movement has been greatly curtailed in Czechoslovakia during the past few months.

Western tourists going behind the Iron Curtain report severe border crossing searches, some so traumatic that the visitors have vowed never to go to an

Eastern European country again.

Hungarian believers have told contacts that there is an uneasy atmosphere prevailing, much like that after Soviet occupation of Hungary in 1956. But that is only one side of the picture; while these most difficult situations severely test the faith of the believers, that faith is being rewarded greatly by increased conversions to Christ throughout the communist block.

The noted Russian Baptist leader, Georgi Vins, now living in forced exile in the United States, told a reporter in Germany that there were great numbers of young people flocking to Christian meetings all over the Soviet Union. Vins said that most churches in the Soviet Union today have a majority of young people.

Accurate statistics in Romania indicate that more than seventy percent of the congregations in Pentecostal and Baptist churches are made up of young people below the age of 25. Just this past week, Polish church leaders have told other reporters that they could "use a half-million Bibles, minimum, and as many as a million if we could get them and could give them out without government interference." One Polish Christian leader continued "never in modern times has there been a hunger for God in Poland like there is today. We need God's Word to meet that need." So, while the noose tightens, the Holy Spirit loosens, and many thousands bound by communism and atheism are being brought victoriously into the kingdom of God.

## King's College not affected by Bill 4

Contrary to information which has appeared in *Calvinist Contact* and in church bulletins and letters across the country, Ontario's Bill 4 will not have an effect on The King's College if it were to operate in Ontario.

Dr. Sidney De Waal, president of The King's College in Edmonton, Alta., told *Calvinist Contact* that King's is a degree-granting institution with a charter, so it therefore is able to "provide a program of post-secondary study, leading to a degree to be conferred by a person in or outside Ontario (para. 2B in Bill 4).

Bill 4 was introduced in the Ontario Legislature earlier this spring to regulate the granting of degrees. The Bill mentions that bona fide institutions include those who "by a special act of the assembly are granted the authority to grant degrees" or if they are "a degree-granting institution established in Canada and listed in the Schedule" or list of institutions.

Since King's was not listed in the Schedule, many people presumed that King's did not qualify. Dr. De Waal said that he received a letter from Hon. Bette Stephenson, minister of colleges and universities, on May 9, which mentioned

that The King's College will be included on the Schedule "at the first opportunity."

Dr. De Waal said that the basic concept of Bill 4 has been law for some time in Alberta and that King's was granted authority to grant degrees by a special act of the assembly.

*Calvinist Contact* has learned that, by the time this article appears in print, an amended version of the second reading of Bill 4 should have been presented in the Ontario Legislature which will hopefully clear up many of the concerns which the Christian community has.

## Referendum

See  
Politics  
page 5



## Viewpoint

# Church chooses which dances are "in," which are "out"

The churches of the Reformation have traditionally seen dancing as being something evil, something to be avoided. The Reformation brought renewal to many things, but not to dancing. John Calvin was totally opposed to dancing. He believed that dancing aroused passion.

The Christian Reformed Church has held two different points of view over the years and they will once again be tested when the matter of dancing comes up before Synod in June.

Synods in 1928 and 1951 considered dancing to be one of the "worldly amusements" (part of the Evil Three: movies, card playing and dancing). Dancing was evil because it was usually carried out in dance-halls where liquor flowed freely and morals were loose.

Synod of 1971 took a different approach and asked whether, within that which had become worldly, there was not some valid and necessary part of God's creation waiting for sensitive Christian action. In other words, could dancing be "redeemed?"

The matter of dancing came up again in 1977 as a result of Calvin College's Board of Trustees meeting in which on-campus dancing was discussed. The board ruled at that time "to allow for social dancing as an acceptable and wholesome, on-campus, recreational activity for Calvin students and staff."

Synod appointed a study committee in 1978 to determine just how dancing

could "be brought under the lordship of Christ."

The 19-page report which goes to Synod this June is in-depth. It looks at biblical references to dance, then looks at the Christian church's proclamations on dancing since the time of the Romans. It asks a hundred questions centring around these basic two: What is dance? What is the Christian life?

The report deals frankly with sexuality, music and lyrics, the Christian use of leisure time, and Christian freedom.

It concludes that there *is* a place for dancing in a Christian's life. Perhaps more correctly, it concludes that there is a place for the Christian in the area of dancing.

The dancing environment must be "a place in which Christians can feel free to be joyfully together, a milieu in which no alcohol, drugs or intoxicating music are used to stimulate the senses."

### Conclusions

The report re-affirms parts of the 1966 report, The Church and the Film Arts which talks about the relationship of the Christian to the world and about Christian liberty. It underscores this basic premise once again: "God created man in His image and mandated him to have dominion over all the earth. This includes the cultural mandate to develop all the potentials of creation and to dedicate them to the glory of God."

Some dance forms are simply unChristian and should be avoided. The report also mentions them. Folk dances of various ethnic cultures, including various square dances, are fine because they generally "reflect a joyful use of music, rhythm, movement and social involvement."

Artistic dance forms such as ballet are "legitimate avenues of expression for the Christian who pursues them in acknowledgement of Christ's redemptive claims."

Ballroom and social dances "present a far greater challenge to conscientious Christians. They can be and often are deliberately sexually suggestive; they allow partners to make physical contact indiscriminately on a very casual and superficial basis; and the entire context in which such dances are held often reflects the hedonistic values dominant in our culture."

Disco and other contemporary dances "are sharply in conflict with Christian standards. These features include a blatant sexual suggestiveness, a narcissistic orientation, and a use of musical themes that flout Christian values. Christians . . . should firmly reject them as they appear in our culture."

There you have it, young people (and older ones, too). In black and white.

The committee's report seems appropriate and clear in these areas. Two other recommendations seem a bit more obscure. Listen to this: "It is

biblical and altogether fitting that God's people use *appropriate liturgical dance forms* for the expression of their deep feelings of praise to their God. The God who gave us bodies responsive to music and capable of rhythmic movement does not intend that we ignore our bodies in worship or that we praise Him only with our minds and voices."

They want to have our bodies involved in some way in the worship service . . . and that means more than just sitting and standing. I'm sure that the question will be asked at Synod: Just how would we be dancing in our church sanctuaries? Would it take on the form of Pentecostal hand-raising and swaying? I am convinced that the church will not adopt any form of dancing during the worship service. Despite the fact that David danced, I see no need for it.

Another recommendation calls for "qualified persons within our colleges and beyond to offer their guidance with respect to evaluation of the constantly shifting patterns of contemporary dance (that is good) and with respect to the *development of new and genuinely Christian dances*." The latter seems to be an impossible task. I have never yet seen a "genuinely Christian dance" and I doubt that one could ever be developed.

Next week we will look at Dr. Boer's gravamen.

Keith Knight

## Afghanistan continues in conflict

by Rev. Johan D. Tangelder

Afghanistan is no longer a remote country. It has been the focus of world attention for some time this year. It has seen four coups since King Zahir Shah was overthrown in 1973. And the last one involved Soviet troops, which led to a strong American reaction.

What are the roots of Afghanistan's troubles? When in April, 1978, a Marxist government seized power in a bloody coup and announced plans for dramatic changes, the country was soon in open revolt. Many Western journalists reported that the changes were badly needed and attributed the uprising of the tribesmen to Islam and anti-Russian reaction. But the reasons for revolt go far deeper than religious anti-Soviet feelings.

Afghanistan is a land with some of the most ancient traditions in the world. The majority of the population live in rural areas and the urban centres are small. The rural and urban groups have never accepted each other. They mix like water and oil. Even dress separates the two groups. In the urban areas, it is inappropriate to wear Afghan robes and a turban, but in the rural areas one is expected to wear the local dress, including the turban. The style of dress reflects the conflicts within Afghan society. Marxist President Babrak Karmal must overcome the rural-urban gap if he wants to govern and control the nation.

Afghanistan is predominantly an Islamic country. Most of its citizens belong to the Sunni sect. The tribes and ethnic groups of rural Afghanistan, representing 90 percent of the population, do not subscribe either to the Western or Soviet oriented secularism of the urbanites. They have no use for any kind of materialistic philosophy of life. The rural people hold on to their traditional values and mores.

Rural Afghanistan doesn't have a cash economy. It has always been independent of urban and world economics. The main occupation is agriculture, sheep raising and handicrafts. The tribesmen believe themselves self-sufficient and are opposed to social and economic reforms. Reforms have been tried before and they have been seen as interference with local affairs.

In the 1920's, King Amanullah attempted

the modernization of Afghanistan following the example of Attaturk in Turkey. He opened secular schools, instituted the first Afghan constitution, by which controls were taken away from religious leaders and given to secular officials. A revolt in 1925 forced the king to change his plans. In 1928, after having visited some European nations, Iran and Turkey, the king redoubled his efforts to bring Afghanistan into the 20th century. However, his program didn't affect the rural areas.

Kabul, the capital city, was the main centre of change. The social changes were rejected by the tribesmen. They revolted and the king went into exile. In the 1950's and 60's, under Prime Minister Mohammed Daud, the pace of change was stepped up. Roads and airports were built, modern communications were installed to link cities; the army was reorganized and equipped with modern Soviet arms. Aid was received from the U.S., Russia, the World Bank, West Germany, France and Sweden.

But the military, economic and liberalizing developments didn't reach beyond the urban centres. Through an expanding education system, a system set up by Americans in the 50's and modelled along the secular U.S. lines, many Afghans received an academic training. There are now many graduates looking for jobs. The intellectuals revolted against the Daud government and brought the Marxists to power. The people in the rural areas don't want to have any part in it. According to a Pakhtun tribesman, an ideal government is: "No passports; no taxes."

The tribesmen are fiercely independent and quarrelsome. Some measure of unity is achieved only when an outside enemy threatens. A Pakhtun proverb outlines the Afghan tribesman's loyalties: "Me against my brother; me and my brother against my cousins; me, my brother, and my cousins against the world."

So the root problem in the current struggle against the Russians is the conflict between urban and rural values. And Afghans have never forgotten the Russian role as imperialists in Central Asia. In the early part of the 18th century, the Afghans halted the Russian advance into their nation. They also joined, in 1890, the British to redraw the

Afghan borders. And another key to Afghan's resistance to the Russians is the fact they view them as kafirs, unbelievers.

What will happen to Afghanistan? Will the West's current concern lead to the withdrawal of Soviet troops and an Islamic state? Among diplomatic analysts, the impression is growing that Moscow is manoeuvring to get a communist (and pro-Soviet government accepted by the West before it "officially" withdraws from Afghanistan. Western nations are pushing for a neutral Afghanistan. Asia Week (March 14, 1980) comments about recent events that one way or another the Russians seemed bent on making the shift to communism an "Afghan" fait accompli.

I believe that Afghanistan will follow the lot of other nations invaded by the Russians — such as Hungary and Czechoslovakia. When these nations were overpowered, the West threatened, talked and surrendered.

From the Christian perspective, the fate of Afghanistan has been and is tragic. Preaching, proselytizing and even personal witnessing have been and are strictly forbidden. Christian missionaries have

never been allowed to openly work in Afghanistan. Through medical missions some contacts have been made with Afghans. The Church Missionary Society (CMS) opened some mission hospitals at the foot of passes into Afghanistan — Bannu, Peshawar, and Dera Osma Khan — dates from 1893, 1898 and 1899 respectively. CMS hoped that the frontier hospitals would open the way into Afghanistan. In 1909, a little hospital was started in Thal, on the Afghan frontier between Bannu and Peshawar, by the CMS pioneer doctor, T.L. Pennell, who thought that the village was an ideal site, as it lay on a popular route from Afghanistan and India. But the work never flourished. In 1919 an Afghan raiding party attacked the place and some of the villagers burned and looted the hospital to the last table and chair.

Today the best opportunities to reach Afghans for Christ appear to be Afghans studying in North America and Europe, some of whom have had meaningful contact with the Christian church. Perhaps some of these students will get the opportunity to witness for Christ after they have returned to their homeland.

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# LETTERS

## Homosexuals must be repentant

Dear Sir:

I would like to respond to the man who wrote (C.C., April 25, 1980), on "Homosexuals as members of the Christian Church."

First of all in your article, you mention "condemning homosexual behaviour must be taken as they should be, in their historical context." The Bible is an inspired Word of God's revelation of Himself and of His will to mankind. In Hebrews 13:8, the Bible says: "Jesus Christ is the same yesterday and today and forever." So how can you say in your article that the Bible must be taken in a historical context. God tells us all through the Bible that immorality is sin. God wants us to be His image-bearers. Can you honestly believe that a homosexual is living the life of an instrument of God, in word and deed? If a homosexual says he is a Christian, is he living a Christ-like life?

The Bible talks about immorality in many places. We must repent from our immoral ways. God does not condone homosexuality. Not at all! In Genesis 2:24: "Therefore a man leaves his father and mother and cleaves to his wife and they become one flesh." God meant

this arrangement to be beautiful. Any other sexual act is a sin.

In Genesis 19, God tells us how much He wants us to love Him as His children, as His image-bearers, and if we don't obey, if we don't repent, the result will be God's punishment. God destroyed the cities of Sodom and Gomorrah because of the Sodomite behaviour. Doesn't this show that God does not approve of the homosexual lifestyle?

You write in your article the well known verse "For God so loved the world that He gave His only begotten Son." But you fail to mention that God gave us His Son to die on the cross for all our sins which is basically why Jesus came. Jesus always told us to repent. He never said: Continue people, in your evil ways. A homosexual must repent from his bodily acts which are sinful, before he can become a reborn Christian.

In Romans 1:24-28: "Therefore God gave them up in the lusts of their hearts to impurity to the dishonouring of their bodies among themselves because they exchanged the truth about God for a lie and worshipped and served the creature rather than the creator

who is blessed forever. For this reason God gave them up to dishonoured passions. There, women exchanged natural relations for unnatural and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty of their error." So it says quite plainly of how strongly God disapproves of such homosexual or lesbian behaviour.

Homosexuals are trying to make the world believe that what they are doing is normal. How can the acts of a homosexual be not sinful when God disapproves. Sure a homo needs help with these feelings, he is not born that way. People, circumstances, environment and experiences have made him as he is. Therefore he or she can be helped.

Psychological treatment of the right kind, through the study of the individual, his attitudes and his feelings will help the homosexual.

However, salvation and good Christian living are the most effective cures for the homosexual. A right relationship to Christ

makes this unique and important contribution towards overcoming homosexuality. It causes the homosexual to want to change. And he must try to change his lifestyle with God's help, to be considered a Christian, a follower of Christ. Homosexuals like the idea that society will accept their idea of their way of life, but when Christians accept this thought, that homosexuals have the right to live their own way, then I feel our Christian morals are degrading, we become one with the world. Where is our Christian discipline then?

A homosexual has to change his perverted behaviour through the Spirit of God if he *wants to change*. This is the first step in his rehabilitation.

In I Cor. 6:9, Paul says in verse 11: "and such were some of you," indicating that some of the people in the Corinthian church had been characterized by homosexual traits. But Paul declares that through Christ, they were no longer so. Through the changing of their behaviour were they no longer homosexuals, but followers of Christ. God does not approve of homosexual traits, that whoever has them, must repent.

How can a homosexual, being a member of the church, "which means he is a confessing member, lead a congregation by being an elder, or deacon, or even a minister, when he lives the life of this filthy sin which God does not allow man to have. I Timothy 3, tells us how elders and deacons must behave. If a homosexual becomes a member of the Christian church, he must first leave his old lifestyle behind him. How could he set an example not just to members outside our church, but also to our younger members? If a homosexual wants to become a Sunday school teacher, how does he, or she hide his/her lifestyle? If a teacher in our Christian schools, how does a teacher hide from his students how he lives, when he doesn't live according to what God commands?

I feel that if a homosexual wants to become a member of our church, he must leave his perverted behaviour behind him and be born again through the Spirit of God. God loves us all, as His children, so we in turn must try to live like His children.

Mrs. A. Kuipery,  
St. Catharines, Ont.

## Quality of Christian Education may suffer

Dear Sir:

re: the voucher system.

In concern of Mr. Tjeerdsma's letter in C.C. of May 2nd issue, I protest the statement: "It is a shame that Mr. Knight comes out in opposition to the voucher system without considering all aspects."

I'm of the opinion that Mr. Knight did just that, but Mr. Tjeerdsma was in lack of it. His optimistic confidence and trust in the government is unrealistic. The govern-

ment will not be giving financial aid for Christian education or exemption of the tax dollar through the voucher system. It will be paying for secular education (as it is doing at the present in the public school system), within our school walls.

The quality and amount of Christian education is bound to suffer because of the chance for growth of governmental intrusion. Example: government could determine or in any way influence

the curriculum or text books, etc., etc., whereby it is able to shut down a Christian school for failure to comply. Governments do change, including Alberta's, not suddenly but gradually. It is government's aim to control all institutions, universities, hospitals, religious institutions, Christian schools and churches.

The Christian schools, as we have had them now for the past 30 years, exist as a result of the efforts and sacrifices of dedicated, God-fearing parents and teachers,

who, when at times it seemed almost impossible to start or carry on, never gave up because they trusted in God, knowing that He would not let them down. And He has blessed us richly, will He not continue to do so? If it is difficult now, it never was any easier in the past.

Now that we realize that we will never get what we have been after; which is what the OAAIS has been fighting for these years (exemption of the tax dollars), are we to push the panic button, and settle for

something which seems acceptable but might cause a lot of problems? We all should pray often about this matter if truly this is God's will, and if indeed the voucher system is the only solution. Pray for an alert mind so that we are at all times, able to defend or protest when governmental requirements are not in agreement with our Christian standards, which might become a burdensome task in the future.

Corrie Lammers  
Kitchener, Ont.

## Church leaders give last word on "conservatism"

Dear Sir:

I don't like "conservatism" and I'm not even hepped on being called a "conservative," but it bugs me even more to see (Rev. Arle) Van Eek jump on the "anti-conservative" bandwagon. He ought to know better.

I just pass on three short quotations for his and others' consideration: "It is quite common to brand the man who is watchful against the encroachments of error as 'heresy-hunter' (or 'conservative,' J.T.). An epithet is recognized as the last resort of a defeated cause. I dare affirm that, in view of the infinite and everlasting importance of the saving truth of the Gospel, the man who resists the entrance of false teaching into the Church has done humanity a greater service than the one who has established a chain of hospitals and asylums. The more he is forced to stand alone, the more honour to him." — A.M. Fraser.

"So we admire a man who was firm in the faith, say four-hundred-years ago, but today such a man is a nuisance and must be put down. Call him a narrow-minded bigot, or give him a worse name, if you can think of one. Yet imagine that in

those past ages Luther, Zwingli, Calvin and their compeers had said: 'The world is out of order, but if we try to set it right, we shall only make a great row, and get ourselves into disgrace.' Such conduct on their part would have entailed upon us a heritage of error." — Spurgeon.

"Nobody enjoys controversy within the churches, fighting the good fight of faith against those who are supposed to share it with us. But as long as the Church has been in this world, it has been compelled to battle the enemies within its gates. And as long as it continues, it will have to do that. For we know that the forces of untruth will not be content with attacking the Church from without; they will always try to get inside

where they can be much more effective." — Eldersveld.

J. Tuininga,

Lethbridge, Alta.

**Editor's Note:** This letter arrived in early April and was misplaced until

it reappeared recently. Our apologies for its delay in being printed.

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# Church Page

## The end of the rebel

by Mr. Lee Beers (the boy's father).

I have a story I must tell  
To all the youth who wish to rebel.  
Remember the one, too young to die  
If you think it's fun to get high.

My son is dead, I wonder why  
He had to be so young to die.  
Why Rebel, leave home and me?  
Why the drugs, the L.S.D.?

Was it because I condemned his hair?  
Did he believe I did not care?  
Maybe the love in my heart so true  
Somehow failed to shine through?

He left home at just eighteen  
Went on his own, joined the Hippie scene,  
Lived the life that the Hippies led  
Now at twenty-one, the Rebel is dead.

The Rebel was very much alive  
Aboard train number one-fifty-five,  
Til he and his girl took L.S.D.  
For him, both trips ended fatally.

Somehow he managed to take a dive  
Off the train number one-fifty-five  
Was he pushed, did he jump or fall?  
Only our good Lord knows it all.

Maybe the Lord forgave and set him free  
From the life he lived and its misery  
And for all youth to note, and see,  
How the end of a rebel might be.

Please heed this warning, that the good Lord sends,  
Don't go the way this Rebel went,  
Or do the things, that he did wrong.  
Stay at home where you belong.

Believe me, your parents really care  
The love you seek is really there,  
Maybe not always a shining glow  
But it is there, believe me, I know.

*Touch*, monthly newsletter  
of the First Reformed Church,  
St. Catharines, Ontario

## PASTORAL PONDERING

### Save the family!

Our theme for the May edition of CONTACT II, our church paper, is the family. In it you'll find an article about our refugee family. There is a warm account about our church choir and the family. And, this time, we have returned to an old custom and included a page for the children in the family. Thus we seek to build up the family.

Since the very beginning the family has been the primary unit of society. Most of us have been raised in a family, with a father, a mother, and one or more brothers and/or sisters. I say most of us, because the family is in danger. In the past, many a family's existence was threatened through sickness or death. Today many a family is crippled because of divorce. Social scientists claim that one out of every three modern families will end in divorce.

What a pity! Just imagine what lifelong scars such separation will leave on the children. I know, for my parents were divorced when I was a little boy. And what grief is experienced by the grown-ups who are deserted. Some claim that it is worse than losing a partner through death.

I will be the first one to agree that in some situations, divorce is better than continuing an already broken marriage. At the same time, I believe that long before a couple ever comes to discuss a divorce, they ought to seek help from a pastor or a marriage counselor. If your body is sick you see a physician, why not seek advice if you think your marriage is in trouble? There may come a time that you will be very grateful that you have done your very best to save the family.

Rev. R.A. Hartmans in  
Contact of the Maple Leaf  
Reformed Church, Toronto, Ont.

## PRESS PARADE

### From youth elder to a working group

Presently our youth elder, often assisted by his wife, does the best he can in serving our young people. But it became obvious that the task was too large. So we have decided to form what we've called for now, a working group, rather than a committee. This group will assist the youth elder and will report to the consistory from time to time. Mr. and Mrs. K. Ploegman have been found willing to assist. Perhaps later we will try to enlist some additional help.

It is our hope that this will be for the upbuilding of the church and the well-being of our young people. In the meantime, we would like to inform our young people that the Ploegmans and the Jongsma's are available to you and would be happy to sit down and talk with you.

Kildonan Chr. Ref. Church,  
Winnipeg, Man.

### Baura, Brazil

I promised to give you the results of our survey of Jardim Redentor (1,350 houses). We asked two questions: "What is your religion?" and "How many times a month do you attend the meetings of your religion?" Anyone attending church two times a month or less was

classified "nominal." Results: 49% nominal Roman Catholic, 24% practicing Roman Catholic, 14% Pentecostal, 4% traditional Protestant, 4% Spiritist, 1% Umbanda, 1% sects. I was surprised at how religious people are.

We made the survey in the afternoons and the respondents were generally wives and mothers, the most religious segment of Brazilian society. Homes without an evangelical religious witness will receive our periodic literature. Our next project is the same for Jardim President Geisel, a 2,222-home community within a mile from Jardim Redentor.

We work together with the Central Presbyterian Church, who bought land between these two neighbourhoods on the main bus line. Someone donated \$4,600 towards constructing a building on this property. Please pray for:

Senor Sidney, who was admitted for rehabilitation from alcoholism. It is his seventh time. Pray that he may receive Christ and be filled with the Spirit.

Senor Juvenico has an alcohol problem. He totalled a Coca Cola truck and has now been unemployed for almost six months. His wife says if he works, he doesn't drink. Praise God he started work at an oil station yesterday, but he needs Christ most of all. His wife and mother attend our meetings regularly and he comes every now and then.

Senor Moises studies the Bible Wednesday evenings with senor Antonio, a dedicated member of our church. The Spirit is working in his heart and in his wife's. His tie with the Rosacrucians is holding him back.

Suzana and Marco Antonio are two young people

preparing for profession of faith. Marco is the son of Senor Sidney (above) and the only one in his family to take this step. Suzana's parents, ex-Jehovah witnesses, attend no church.

Sincerely in Christ,  
Charles Uken, Baura, Brazil  
Chr. Ref. Church,  
Waterloo, Ont.

### Plans for Ponoka

This coming Saturday, we will meet with the Woodynook consistory to share some present problems, possible plans and future hopes around the size and property of our churches. We will be their guests for the day.

With the possibility of the Ponoka group starting there still seems to be a need and desire for a third church in Lacombe in the foreseeable future. This combined with our own desire for adequate church and educational facilities makes for a lot of possibilities. If you have any special concerns or vision about this let me or other consistory members know before Saturday. And, do remember us in your prayers.

Bethel Chr. Ref. Church,  
Lacombe, Alta.

## Church News

### Christian Reformed

#### Called

—to Hamilton (Mount Hamilton), Ont., Rev. H.R. DeBolster of St. Catharines (Maranatha), Ont.

#### Declined

—to Listowel, Ont., Rev. Alvin Beukema of London (Bethel), Ont.  
—to Jarvis, Ont., Rev. Jacob Uitvlugt of Wyoming, Mich.

# FROM COAST TO COAST

<b>ALBERTA</b> Brooks-CKBR . . . . . 9:00 a.m. 1340 Drumheller-CJDV(Sat) 7:30 p.m. 910 Edmonton-CHQT . . . 7:30 a.m. 1110 Edson-CJYR . . . . . 10:00 a.m. 970 Ft. McMurray-CJOK 9:00 a.m. 1230 High River-CHRB . . . 8:30 p.m. 1280 Peace River-CKYL . . . 7:00 p.m. 610	<b>ONTARIO</b> Brantford-CKPC . . . 10:00 p.m. 1380 Burlington-CING-FM 8:00 a.m. 108 Cornwall-CJSS . . . . 8:00 a.m. 1220 Ft. Frances-CFOB . . . 10:30 a.m. 800 Kapuskasing-CKAP . . 9:00 a.m. 580 Kingston-CKLC . . . . 8:30 a.m. 1380 Ottawa-CFGO . . . . . 8:30 a.m. 1440 Owen Sound-CFOS . . . . 1:30 560 Pembroke-CHOV(Sat) 7:00 p.m. 1350 Sarnia-CHOK . . . . . 8:30 a.m. 1070 St. Thomas-CHLO 4:30 p.m. 1570 Stratford-CJCS . . . . 9:00 a.m. 1240 Thunder Bay-CFPA . . . 9:30 a.m. 1230 Toronto-CKFH . . . . . 9:30 a.m. 1430 Wingham-CKNX . . . . 10:30 a.m. 920	<b>QUEBEC</b> Montreal-CFCF . . . . 10:00 p.m. 600
<b>BRITISH COLUMBIA</b> Abbotsford-CFVR . . . 11:30 a.m. 1240 Burns Lake-CFLD . . . 9:15 a.m. 1400 Duncan-CKAY . . . . . 7:30 p.m. 1500 Kamloops-CFFM-FM (Sat) . . . . . 10:00 p.m. 98.3 Langley-CJJC . . . . . 10:00 p.m. 800 Osoyoos-CKOO . . . . 8:30 a.m. 1240 Penticton-CKOK . . . . 8:30 a.m. 800 Port Alberni-CJAV . . . 6:30 p.m. 1240 Smithers-CFBV . . . . 9:15 a.m. 1230 Summerland-CKSP 8:30 a.m. 1450 Vancouver-CJVB . . . 9:00 a.m. 1470 Vernon-CJIB . . . . . 10:00 a.m. 940	<b>NOVA SCOTIA</b> Digby-CKDY . . . . . 5:00 p.m. 1420 Kentville-CKEN . . . . 5:00 p.m. 1490 Middleton-CKAD . . . . 5:00 p.m. 1350 Nw. Glasgow-CKEC 7:30 a.m. 1320 Sydney-CJCB . . . . . 8:00 a.m. 1270 Windsor-CFAB . . . . . 5:00 p.m. 1450	<b>NEW BRUNSWICK</b> Fredericton-CFNB . . . 10:30 a.m. 550 Newcastle-CFAN . . . . 9:00 a.m. 790 St. John-CHSJ . . . . . 7:00 a.m. 1150
<b>MANITOBA</b> Altona-CFAM . . . . . 9:30 a.m. 950 Boissevain-CJRB . . . 9:30 a.m. 1220 Steinbach-CHSM . . . 9:30 a.m. 1250 Winnipeg-CKJS . . . . 9:15 a.m. 810		<b>FRENCH</b> <b>BACK TO GOD HOUR PROGRAM</b> <b>IN CANADA</b> <b>PERSPECTIVES REFORMEES</b>
<b>SASKATCHEWAN</b> Estevan-CJSL(Mon) 9:30 p.m. 1280 Regina-CFMQ-FM . . . 8:30 p.m. 92.0 Weyburn-CFSL(Mon) 9:30 p.m. 1190		<b>ONTARIO</b> CFML-Cornwall . . . . 9:30 a.m. 1170 CFCL-Timmins . . . . . 9:30 a.m. 620
		<b>QUEBEC</b> CHRS-Montreal . . . . 8:00 a.m. 1090 CKLM-Montreal . . . . 9:15 a.m. 1570 CKCV-Quebec City . . . 7:15 a.m. 1280 CHLN-Three Rivers . . . 7:45 a.m. 550

## THE BACK TO GOD HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3





# Quebec: Referendum and reform

by Philip C. Bom

*Dr. Bom is a political analyst in Ottawa and author of Trudeau's Canada.*

The vote on the Quebec referendum has come and gone. What lies ahead for Canada? What visions do Prime Minister Trudeau and Premier Rene Levesque champion?

The two champions have been engaged in a war of words. They fought a propaganda war of fear and half-truths.

The federalist strategy from Ottawa seemed to turn the tide of opinion and persuaded the undecided. After the February election, Liberal MPs from Quebec prepared two pamphlets to be printed and distributed at federal government expense of \$700,000. Anticipating the referendum date, Prime Minister Trudeau postponed the opening of Parliament to coincide with the start of the referendum campaign.

The Government used the week of the Throne Speech to debate the merits of federalism. Federal ministers went into Quebec warning that if Quebecers voted

Yes, they would lose their federal pension payments, family allowances, fisheries markets, and pay higher energy prices. In his reply to the Throne Speech, Prime Minister Trudeau described Premier Levesque as the "enemy within," of developing a "totalitarian state," accusations he has developed over two decades. Not to be outdone, the Minister of Consumer and Corporate Affairs, Andre Guellet, accused the "separatists" of having "infiltrated everywhere in Quebec, in all quarters, at all levels . . . In any other country they would have been socked, clubbed and jailed."

Some of them were jailed in the 1970 October Crisis. Premier Levesque described Trudeau's war measures as a "political terrorist" action to "crush Quebecers." Levesque has condemned the federalist referendum campaign as a "form of terrorism," using the technique of the "Big Lie."

Prime Minister Trudeau's short term strategy seemed to have been decisive. Even in a Yes vote, he would have no peaceful alternative but to negotiate a new deal.

If the Yes side lost, the PQ government would take steps to secure their return to power in the provincial election, possibly next year. Legislation for proportional representation would ensure that they return as the major minority party, if not the government. The PQ government would continue with its economic and social democratic priorities.

In the meantime, there would be much soul-searching among the PQ supporters. More radical elements could interpret the referendum defeat as self-evident. First of all a mistaken strategy — to ask for negotiation rather than independence. The independent Pierre Bourgault and federalist Pierre Trudeau both reproach the PQ government for their lack of courage. Secondly, the mistaken belief in the democratic process to achieve self-determination. If the latter, violence may become more widespread and serious. If so, a return to some federal emergency measures could emerge. Revolutionary war could engulf Canada as it does Caribbean countries.

■ **Common cause**

Despite their differences, what *democratic* revolutionary reforms do Levesque and Trudeau have in mind for their people. Even though they differ in geo-political strategy (separatist versus federalist; French Quebec versus bilingual Canada), they share a common commitment to democratic socialism.

The PQ government as well as the Trudeau government envision a new democracy. Both leaders champion "participatory democracy" that is, greater participation by and consultation with the people without giving them decision-making power. The PQ government will not accept the outcome of the referendum until the results suit them. The Trudeau government is committed to consultation without providing people with decision-making power. Both champion the transformation of parliamentary democracy into leadership democracy — a so-called "people's democracy."

The PQ government as well as the Trudeau government envision economic democracy and social democracy. The PQ White Paper

on Quebec Culture calls for "industrial democracy": "there must be a progressive transformation of working conditions in collaboration with the business world and the unions." The Trudeau government gives priority to consultation with business and labour to move in the direction of economic democracy and planned economy.

The PQ government as well as the Trudeau government envision a greater and creative role of government in society. The PQ White Paper recommends that government help "change our eating and sleeping habits, our ways of enjoying ourselves, our philosophy." Prime Minister Trudeau, in a major 1980 campaign speech and Throne Speech, calls for a greater, creative role of government in shaping economy and society. Greater government direction in communication can help change personal habits and attitudes. Both Levesque and Trudeau want to create a socialist society, despite their ideological warfare.

# Regional concerns seem more important

by H.J. Groenewold

*Dr. Groenewold is history professor at The King's College in Edmonton.*

The shift in economic power from central Canada to the western provinces has not brought with it a sense of national purpose or responsibility on the part of the western premiers. Rather, this newly acquired economic power has intensified western parochialism and encouraged indifference to the major problems facing Canada as a whole. This indifference was clearly evident in the last federal election when the

western political leaders refused to play a responsible role in shaping possible new directions for Canada.

The refusal to accept national responsibilities was also evident in the referendum debate. Most western Canadians have opted out of any personal involvement in this debate on the grounds that it was purely a provincial matter — a question that only Quebec can decide. This evasion of national responsibility underscores the parochial attitudes of many westerners who refuse to accept the fact that the referendum may well alter the very character and direction of Canada.

The Lethbridge meeting of the western premiers during the last week of April epitomizes the minimal interest Western Canada has in the possible consequence of the referendum. It certainly displayed a lack of political creativity and an absence of national statesmanship. The premiers were only interested in the economic implications of sovereignty-association. They concluded that the West would not benefit economically from an association with a sovereign Quebec and, therefore, they would not negotiate with Quebec under any circumstances. As Blakeney put it so eloquently, "If the

proposal of sovereignty-association is the only term on the agenda for negotiation, I won't be there."

What is most disheartening about the West's negative attitude towards the referendum debate is an unwillingness to ask whether or not Quebec has legitimate grievances. Instead, western leaders regard the referendum debate as an opportune moment for the provinces to pressure Ottawa into handing over more powers, making decentralization the foundation for renewed federalism. In other words, the referendum debate is nothing more than a Dominion —

provincial squabble in which Ottawa is cast in its traditional role as the obstacle blocking legitimate provincial aspirations.

Regardless of the outcome of the referendum, this myopic view, applauded by many Western Canadians, makes it extremely difficult for Canada to deal effectively and responsibly with the cultural aspirations of Quebec. The status quo can no longer be maintained and the western provinces will be forced to negotiate in spite of the intransigent posturing of the premiers. One can only hope that the West will discover a commitment to national unity and to unity of purpose.

# The Atlantic provinces and the referendum

by A.A. den Otter

*Dr. den Otter is history professor at Memorial University of Newfoundland.*

The Atlantic region greeted the election of a Quebec separatist government in 1976 with great concern. Quebec's departure would leave the Atlantic provinces geographically separated from the vast majority of Canada's population. Without a direct link with the rest of Canada, how could the Atlantic provinces survive without their daily injection of central Canadian manufactured goods, foodstuffs and federal dollars? Did not separatism threaten the very existence of those who live by the sea?

Today, however, both Newfoundlanders and Maritimers have learned to live with separatism; they no longer viewed the May referendum with any great anxiety or even deep interest. The *Halifax Chronicle-Herald*, for example, has yet to publish an editorial of its own on the referendum. So far it has deemed it sufficient to copy only pro-federalist speeches and editorials written in central Canada.

What has happened? Why this apparent lack of concern?

In part, the region has come to view separatism as an idle threat. The watered-down version, couched in the sovereignty-association concept, has soothed the fears of economic isolation. Consequently, the Atlantic region now sees the referendum being at its worst no more than one small step towards a political separation sometime in the dim future. More likely, it views the vote as a renewed attempt to start the process of redefining provincial-federal powers. Encouraged by recent offshore oil discoveries and a revitalized fishery, the Atlantic provinces have embraced the doctrine of decentralization, which is in essence a diluted form of sovereignty-association.

Also contributing to the new attitude is the old sense of isolation, particularly strong in the island communities of Prince Edward Island and Newfoundland. Canada is almost a foreign country: it is the "mainland" or "Upper Canada;" it is always "up-along" and "somewhere else." From an eastern perspective, the English-French problem is but an old and

dull domestic quarrel between Ontario and Quebec. The Atlantic region does not feel itself immediately involved in this conflict. Regional issues are real; local debates are interesting; provincial politics are actual. Herring quotas are much more important than vaguely worded referenda.

The region's historical development has also affected its attitudes. The histories of the Atlantic provinces go back more than 250 years and only the last hundred have been shared with Canada. For Newfoundland the union is only in its third decade. Naturally, localism and independence are still strong; Canadian patriotism and nationalism are weak.

History also defines the Atlantic region's place in confederation. In 1867, only Nova Scotia and New Brunswick joined the union of the British North American colonies. In neither case was the decision popular. Eighteen out of the nineteen Nova Scotia members elected to Canada's first parliament were committed to the repeal of the British North America Act. Within months of confederation, Nova

Scotians elected Canada's first separatist provincial government, a feat they repeated in 1886. The leaders of both the mainland provinces persisted against popular opinion because they believed that a union was the only defense against the overwhelming economic, cultural and political power of the United States.

The two island provinces tried to maintain their proud independence, but in the end they too could not withstand the integrating forces of the new technological economies of North America. Prince Edward Island succumbed in 1873; Newfoundland held out until 1949. In both instances economic aspirations conquered cultural isolation. None of the Atlantic provinces, in fact, joined confederation for patriotic or nationalistic reasons.

In sum, the Atlantic region definitely supports Canadian unity; it does not want separatism or even sovereignty-association. At the same time, however, its political leaders, spurred on by visions of economic prosperity, are creating strong provincial 'nationalistic' feelings with strident calls for a reassessment of the British

North America Act.

Understandably, the region is seeking alternatives. Only one reason for this is the Lower Churchill project in Newfoundland's Labrador. For years Quebec has blocked this necessary hydro development by insisting that it must buy and then sell at a hefty profit all electricity passing through its territory from Newfoundland to the power starved Maritime provinces and New England states. As a result, the provincial and state governments are studying the expensive under-water "Anglo-Saxon Route" which bypasses the unco-operative and unpredictable Quebec.

The "Anglo-Saxon Route," by its very name and nature symbolizes confederation's deep-seated ills. Perhaps the Atlantic region is indifferent to the referendum itself because it knows that its outcome is immaterial. Both Levesque and Ryan are demanding fundamental changes in Canada's federal structure. The people of the Atlantic provinces also seek alterations. Ironically, the question arises, will these modifications still protect the region's original idea of confederation?



# You and your mind

by Wally Goossen

As in the case of other diseases, most people are caught by surprise and are completely unprepared to deal with the onset of an illness. This is understandable since we can't go through life fearing the worst, always on the lookout for something bad to happen.

But with today's communications media we can be somewhat prepared for the diseases which are frequently discussed by the public. Nervous disease or mental illness is one of the most prevalent problems facing modern man. Many reasons have been given for this and some have validity.

If one were to study the lifestyles of city man and farm man, I believe we would find that nervous disease is more common to the city dweller.

This seems to be a contradiction since man is a social being and it is not good that man should be alone. But our modern cities, our rapid lifestyle and the over-abundance of information keep both mind and body moving at a speed for which our bodies and spirits are not equipped.

It is not unusual for people to hold two jobs, or to work and go to night school, to be over-involved at church or some club.

Everyone is pursuing something. Most often it is money or success.

As scripture says, all these things are not bad in themselves, but all too often we pursue them at the expense of our spiritual and mental health.

I am all for a long working day. The point in question is motivation. Are we being driven or are we enjoying what we

are doing, are we enjoying the process or just the end result? Are we really serving God in what we do?

I believe the farmer being closer to nature is closer to the natural rhythm of life. He must wait on nature. It is not easy to rush ploughing or planting.

We in the city live in a far more artificial world, a man-made world. But the fact remains that we must cope in this environment.

The best preventative for any disease is to seek first the kingdom of God. In doing so, we will find that our priorities will be turned upside down and we will truly learn to live as God meant us to live. We will experience no financial loss because of it. What we need He will provide.

Most people have not learned how to live their lives as unto God and yet it is quite easy. When we do, each little or big task for our patient and loving God, we will no longer be driven because He leads and guides. He is never in a hurry.

And as we serve Him in this way, we find peace of mind and relief from the tensions that are the result of a hurried life. It is true that the Christian is not spared some hardships but it is equally true that with God's help we will deal with our difficulties in more efficient ways.

This, you may say, has little to do with mental illness. This is straight preaching. But it does have much to do with mental health, both as a prevention and a cure.

The Christian is fortunate in that he has the Heavenly Father whose everlasting arms are underneath us at all times. While the non-Christian also

experiences God's goodness (it is unknown to himself), he does not have this living relationship with a living, loving God on which to draw strength. The best he can do is go to counselors.

The Christian who develops this relationship with God will either prevent illness, or be better able to cope with it. There are of course, many other sources of help. These should be taken advantage of when necessary. They, too, are His tools.

One of the most effective helps for the nervous patient is Recovery Inc. Recovery was formed in the late 1930s by Doctor Abraham Low. Dr. Low was in search of something that would provide his patients with follow-up care after they left the hospital and would prevent repeated hospitalizations.

He experimented with group therapy and taught his patients both to help themselves and each other. He developed the Recovery method which is outlined in his book *Mental Health Through Will Training*.

Each meeting of Recovery is led by a leader who is a former patient. Professionals are not allowed to lead these groups because the groups are intended as an aid, not a replacement for professional help.

The members of a group each give an example of a difficulty they have had and the others comment on the example thus helping the person giving the example to see what they did right and what they did wrong.

Each member also has the privilege of calling another member as often as necessary in a day for assistance. Calls are limited to five minutes to prevent

complaining and self-indulgence.

In its more than 40 years of existence, Recovery has experienced only one suicide. A record unmatched by any other mental health agency.

It is not uncommon for people who have been ill for ten or twenty years to learn to cope with life and even live productive and happy lives.

The Recovery method works because it goes beyond the talking stage and teaches a person to do something about their problem.

While it is not a quick cure, the method will start helping a person after three months of regular attendance. The method is also based on ethics which can be honestly called Christian, although the discussion of religion and politics is not permitted at Recovery meetings since these all too often lead to discord.

The method does help the patient accept responsibility for his or her own life and frees one from dependence on others. Some doctors do not approve of Recovery. They have an objection to the blind leading the blind. But most doctors who come in contact with Recovery approve of it. The method is too simple for some. Statistically one cannot argue with the success of Recovery. The Christian can grow in grace and in his faith by the Recovery method.

Above all, when someone in your family needs help, don't hesitate to get it. Forget the stigma and don't worry what "they" will say. Your mind matters more than what others may think.

If you have questions, write to me in care of the *Calvinist Contact*.

## PASTORAL COUNSELING

God's image-bearers

Ralph Heynen

Our whole view of mental health, psychology, and psychiatry depends on what we think of man. Much of our modern psychology takes a view of man that puts him only a little above the animals, a highly developed form of animal life. Morris Desmond in his book, *The Naked Ape*, tries to point out the fact that many of the things that you see in the world of apes, you also see in man. Of course, he is a zoologist, rather than an anthropologist, but what he presents is far short of the dignity and capability of man.

What are we portraying as modern people? What kind of picture would an observer from outer space see? On the one hand, there would be a view that shows man living very little above the beasts. The violence you see, the sexual promiscuity, the hatred that one man has for his neighbour falls far short of the dignity of God's image-bearer! This observer from outer space, looking at man, would say: He is a violent, dangerous creature!

But, thank God, there is another picture of man. The fertile mind of man's inventive genius has helped him to conquer space, to walk on the moon, to reach for the stars, to create computers, to develop many inventions that have made modern life much more comfortable. The nuclear power that has been developed can be a blessing to man, but it can also hang as a destructive threat above our heads. Man, at his best and his highest, shows himself to be one of God's image-bearers, but man

at his worst (and you often see him as such) falls far short of the goal.

When you watch the Olympic athletes in their various activities you realize how remarkable their bodies have been trained and developed, how their mental powers have been made so sharp that they are able to perform these various acts, things that we as ordinary people would say are impossible. And yet it does show what the training, the activity of these people can develop. It can enable man to show more and more what it means to be an image-bearer of God. When we talk about being God's image-bearer, we are not going to trace through all the theological aspects of this matter. We want to look at it from a more practical standpoint — what it means in our personality.

Who are we? What should we be? Whose image do we reflect? When we talk about the image of God we must not think of something that's static. God placed something in man when He created him and it's a power within us that gives us the ability to reason, to think, to plan, to speak a language which is understandable to our fellow men. This is a growing thing; it has tremendous potential. The Bible often shows us that as people, we are to push towards the goal of being an image of God, which is reflected in Christ. The capabilities that are placed within us help us to reach towards ever greater heights.

This is what the Bible means when it talks about moving onward, reaching, towards an ever greater degree. You find that man contributes in his place, as the representative of God, as one who has that dynamic force within him, and he, in this way can show what man can be, what he ought to be. I'm not so interested in answering the question: Who am I? But I do like to think of what I have become through the grace of God. And what I can become and look forward to becoming.

Of course, there are certain structural qualities with which man is endowed, but it is the desire that man has that helps us become more and more "full-grown" in Christ. The Bible talks about this: "Be ye imitators of God, beloved children, walking in love, even as Christ also loved us." So then, we're moving towards that goal; we're not going to reach it fully until we reach glory, but more and more in our lives we ought to see these potentials coming into expression.

Daily you and I must reach towards our full potential. That's an easy thing to say and it's hard to do. When we look at ourselves we find that we fall far short of the goal. I'm afraid that many people are not interested in using their potentials to the full. Think again of the athletes in the Olympic games — these people have developed their muscles and their skills to a very high degree. They have kept working at it. The potential is there, and they work until they can do these things almost per-

fectly and they reach their full potential.

We ought to reach towards those goals which God has given us because of the potentials He has placed within us. We are God's image-bearers! We may not be satisfied with half-heartedly filling our place in life. We have to always reach for the next rung of the ladder, constantly stretching towards something higher. Self-fulfillment is one of the highest goals that you and I need in life — it's the kind of goal with which we are born; it's part of the image of God in man. If we don't reach our potential it simply means that we're like the man with one talent who hid it and didn't use it. We ought to develop ourselves because we're image-bearers of God.

We're not naked apes! We're image-bearers of God! We all need to strive for something higher — we need lofty ideals. The older we become the more we need that kind of idealism. We need to remember that we're God's image-bearers.

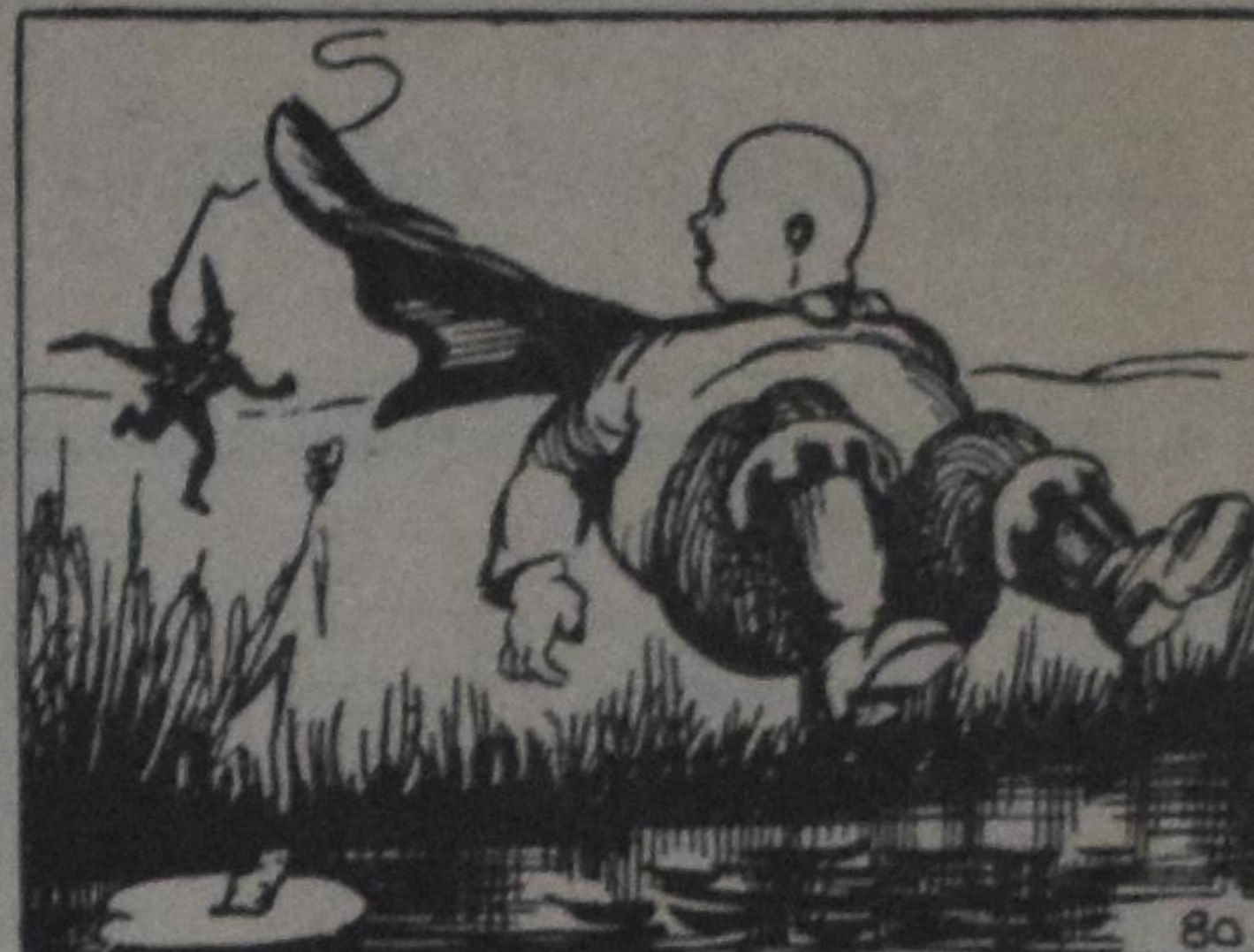
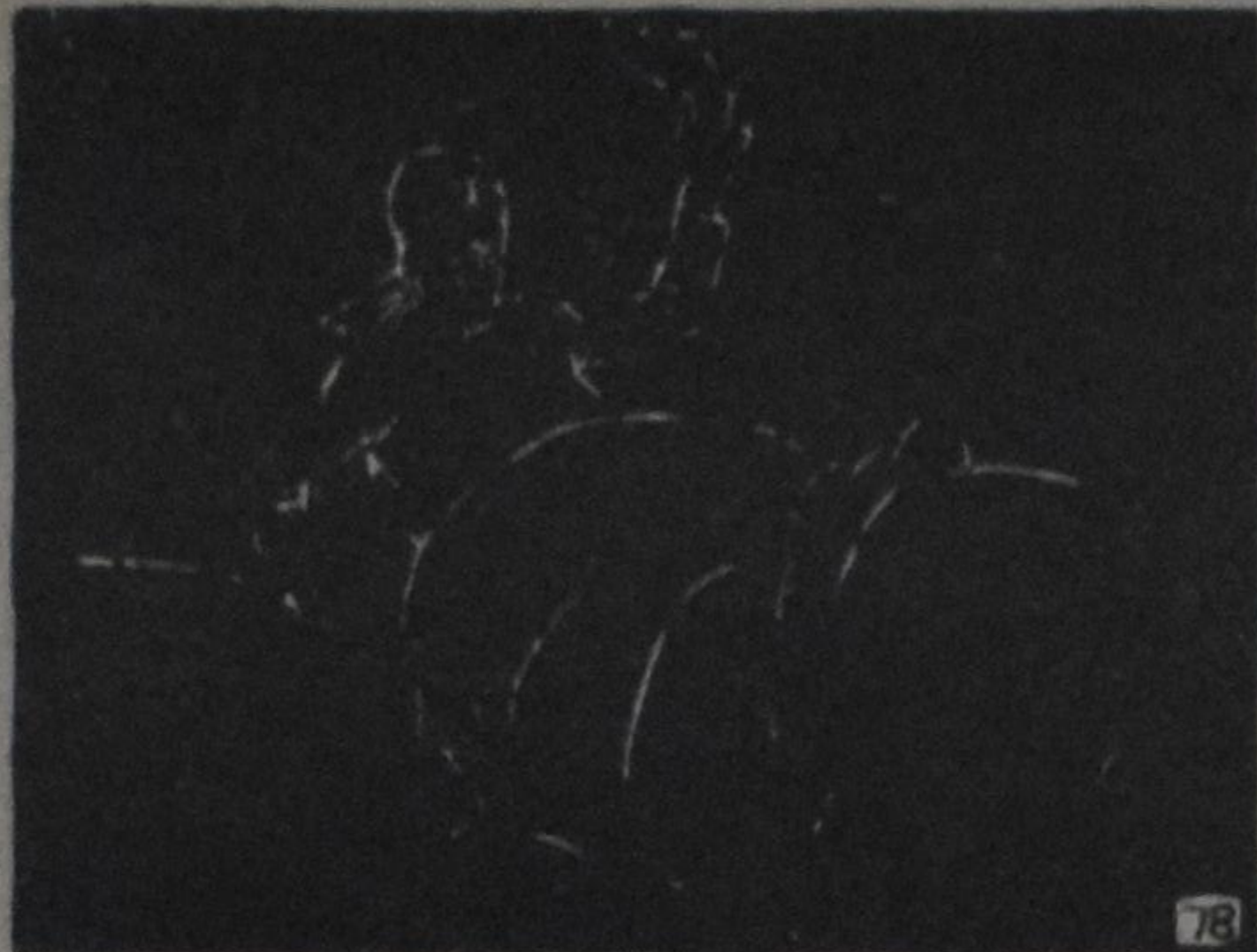
### THOUGHT FOR THE WEEK:

Setting a lofty ideal is so important in this materialistic world. When the outgoings of the soul are God-ward and heaven-ward, life takes on a new dimension and there's a new kind of depth. It enables us to ride out serenely the storms of life and to walk with confidence every step of the road, even the last steps of the road of life.



# The Adventures of the Jolly Baker

by W.G. Vandehulst



77. Shh! Did she hear something? Was the innkeeper, that tall scarecrow, coming upstairs anyway? No, it was quiet again. She was safe in the dark behind the mountainous form of her husband. If only she weren't so hot and stuffy.

Shh! More noises! The window squeaked. She had left the window open. What if that black rider climbed in? But she didn't dare get out of bed to close it—not for all the King's gold. She shuddered at the thought and crept closer to the black mountain, trying to forget how hot she was. If only she could get to sleep! Bumble had been snoring for some time already. But he kept tugging at the blankets.

78. Shh! Yes, this time she was sure she heard it. Noises! And they came from outside.

Something crunched in the gravel. Something snorted. A horse?

Mrs. Bumble sat up, her fear blazed up again. What should she do? That must be the black rider's horse. What if he climbed in through the window? What would she do? Wait, she was still wearing one slipper. She slipped it off her foot and waved it over the blankets.

Shh! Listen. Listen carefully!

Yes, there it was: the sound of horse's hooves. But it was going away. The thud of galloping hooves became fainter and fainter. Finally it faded completely.

Mrs. Bumble sagged back onto her pillow, heaving a deep sigh. Her slipper was still clutched in her hand.

79. She kept listening, but heard nothing further. He was gone! What a relief! Slowly, very slowly, drowsiness stole over her. But beside her, Bumble tossed and turned. He tugged at the blankets and muttered in his sleep.

It woke her up again and made her angry. Why didn't he lie still? She had suffered enough misery tonight.

She didn't know that poor Baker Bumble was undergoing greater terrors and miseries than she was. He was dreaming. In his dream he was driving the royal carriage. He sat high in the driver's seat. Behind him sat the evil-tempered King of the North. Hitched to the carriage was the stubborn donkey.

80. That donkey, oh, the stubborn donkey! It began to run, faster and faster. Bumble pulled on the reins and shouted. But it did no good. The donkey leaped ahead, his hooves flying. The King screamed in rage and terror.

Before them was a river. Oh, how awful! The donkey cleared it in one leap, taking the carriage and the King with him. But Bumble was left behind on the riverbank. He had tumbled out of the driver's seat. Suddenly running toward him came the man with the pointed hat waving a horsewhip. Bumble broke into a cold sweat. He jumped—jumped as far as he could . . . Thump! He landed . . . in the middle of his bed.

"What are you doing? Settle down, will you!" scolded Mrs. Bumble.

"What? What? Oh, sorry, it was just a dream."



81. Peace returned to the bed in the attic. Mrs. Bumble had finally also drifted off to sleep. But it wasn't a restful sleep.

She had lost one of her slippers and she had to find it. She couldn't very well journey on with only one slipper. She crawled back and forth across the attic floor. She crawled and crawled but couldn't find her slipper. The attic was huge, horribly huge and it was becoming larger. Candles burned everywhere. Long rows of flickering candles. She crawled on, farther and farther, faster and faster. And she became more and more terrified.

Where was her bed and her husband? Was she lost again? She started to cry out, "Henry! Hen—"

82. The words stuck in her throat. Horrors! Four hands reached for her mouth at the same time, just like when she had stood before the two judges at the palace. From every side—the sides, the front, the back—black hooded men closed in on her, a whole army of them. She heard them laughing under their hoods, laughing at her. Every time she opened her mouth to speak, the black hands shot up to smother her words.

High in the attic on a beam sat the King of the North, wearing a pointed hat and waving a long horsewhip. And he urged the black-hooded men on, roaring with laughter. The slipper that she still clutched in one hand almost slipped from her grasp. She caught it just in time. On she crawled again through the endless attic, the black-hooded men after her.

83. Poor Mrs. Bumble! She could hardly go on. Whenever she tried to cry out for help, the grisly black hands closed in from all sides. She felt as if she were smothering. Those black-hooded men herded her closer and closer to the beam where the black rider sat snapping his whip and roaring with laughter. At last she wasn't sure who it was sitting on the beam: the King of the North, or the skinny innkeeper, or the black rider she had seen in the woods and who had kept her looking over her shoulder all day.

Suddenly . . . suddenly the man on the beam leaped down.

84. It was an enormous leap. He leaped down right on top of her. He was going to put the pointed hat on *her* head, over her white cap.

She screamed in terror. She lashed out at him pummeling him with her slipper. She pummeled and pounded poor Baker Bumble peacefully sleeping beside her. She pounded him right on his big belly.

He woke with a snort. "Ouch! Ouch! Cut it out!" he hollered, groping about in the dark. He got his hands on his slipper and hurled it between the curtains into the attic.

"What . . . what are you doing?" he moaned.

"Who? Me? Oh, sorry, it was just a dream."

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## Religious revival reported among refugees

BANGKOK, Thailand — The number of Cambodian Christians now meeting in one Thai refugee camp exceeds the total number of known Christians in Cambodia in 1975. That development has come in the wake of the widely-publicized southeast Asian refugee problem.

The congregation of recently-

converted Christians in the Khao I Dang camp meets in a large bamboo church building that holds 3000. More than 40 small groups gather during the week in various parts of the sprawling camp that is home for over 110,000 refugees. The unique congregation is the largest Christian church in Thailand.

In the Sakaeo holding centre, more than 1500 have become Christians, according to Reg Reimer, director of the Christian and Missionary Alliance service agency that deals with refugees. "There is also reason to believe that similar movements to Christ are taking place in Cambodia," he added. Reimer pointed out

that refugees picking up food on the Thai border are also asking for Scriptures in their own languages.

Dr. David M. Howard, director of the Consultation on World Evangelization to be held in June in Thailand, visited the camps in early March. After viewing the disabled, hearing their accounts of suffering,

heartache, and tragedy, he described the encounter as "a deeply moving and emotional experience." Howard confirmed that a spiritual revival is evidently underway.

"In the midst of the terrible tragedy and deep sadness, the bright spot is the true spiritual revival going on," commented Howard.

## Hans Kueng and German bishops 'compromise' over appointment

TUEBINGEN, Germany (EP) — In what was billed as a compromise settlement, the controversial German liberal theologian Hans Kueng will

remain as a professor at Tuebingen University apart from the Catholic faculty of theology.

The arrangement announ-

ced by Father Kueng and Dr. Adolf Theiss, university president, tacitly accepts the Vatican's withdrawal of the former's canonical mission to

teach on the Catholic faculty. Father Kueng will remain as director of the university's institute for ecumenical research which will be

separated from the theology faculty and placed under the jurisdiction of the university senate. He will teach and do research under Institute auspices, but the Catholic faculty will not recognize work done under him for its degree requirements.

Father Kueng told reporters that the compromise was "acceptable and very honourable on the part of the university." He added that he would continue to fight the Vatican's dismissal move.

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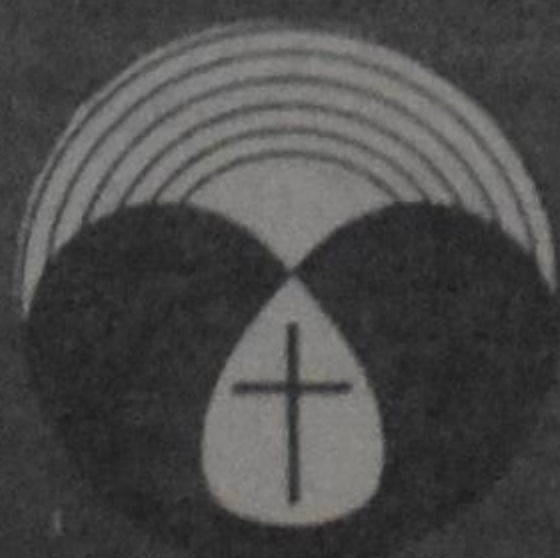
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## Holy Week crowd swells pentagon antiwar vigil

WASHINGTON (EP) — Strollers in the concourse of the Pentagon turned when they heard the sound of blood falling on the floor from the makeshift wooden cross that had been nailed together moments before. "I don't understand why they have to destroy property by throwing that red dye around," said a distressed onlooker, unaware that it was human blood.

Nearly 120 persons participated in a non-violent action on Good Friday in the Pentagon mall that included songs, prayers, and meditations. Some were members of the Atlantic Life Community (ALC), a loosely knit group of anti-nuclear protestors who regularly demonstrate at the Pentagon. Included were anti-war activists, Phillip Berrigan and Elizabeth McAlister, the founders of Jonah House, a Baltimore community committed to non-violent resistance to the arms race.

As Pentagon employees arrived for work Good Friday morning, those passing through a river entrance had to step over the bodies of 13 protestors who lay on the floor as if hurled there by a nuclear blast. "Don't push the button," pleaded a young ex-seminarian to people in uniforms arriving for work. "No, not today," smiled a general as he glanced down at the demonstrators.



# SUMMER

## JOB MARKET

**AGINCOURT:** I am interested in any form of manual labour or unskilled labour in Toronto or northern Ontario. Please contact: Ralph Blom, 62 Brimwood Blvd., Agincourt, ON, M1V 1B9.

**BARRIE:** Jane Borger, Calvin College student available by May 26. Experienced as mother's helper, hired hand on dairy farm and janitorial work. Contact my parents: A. Borger, R.R.#2, Utopia, Ont. L0M 1T0 (near Barrie) Phone: (705) 424-9414 or myself at: 153 Veenstra Hall, Calvin College, Grand Rapids, MI. Phone: (616) 942-9150 ext. 2571.

**BEAMSVILLE:** 17-year-old Christian girl is looking for a summer job as a mother's helper or any other kind of work. Please contact: Sandra Van Staaldin, 16 Friesen Blvd., Beamsville, ON. Phone: 416-563-5181.

**BROCKVILLE:** I am interested in office work and anything to do with babysitting, camp directing, but I'll accept almost anything. Please contact: Mary Boomer, 1265 Brockmount Pl., Brockville, Ont. K6V 1Z6.

**BRUSSELS:** An 18-year-old, grade 12 graduate is looking for employment for the summer months, willing to work hard at anything available, preferably outdoor work. Contact: Cathy Bakelaar, R.R.#5, Brussels, Ont. N0G 1H0. Phone: (519) 887-6054.

**CAISTOR CENTRE:** 15-year-old high school boy looking for a summer job on a dairy farm, in Southern Ontario. Available from June 23 till August 29. Please contact: Andrew Ytsma, R.R.#3, Caistor Centre, Ont. L0R 1E0. Phone: (416) 774-3632.

**CAMBRIDGE:** 15-year-old boy would like a summer job to pay for Christian education. Please contact: Bill Bos, 305 Meyers Rd., Cambridge, Ont. N1R 7H4. Phone: (519) 622-0449.

**CHATHAM:** 15-year-old girl (student) would like summer employment. Babysitting preferable, but other work is acceptable. Please contact: Brenda Antuma, Chatham, Ont. N7M 6A1. Phone: (519) 352-4446.

**CHATHAM:** High school graduate with 3 years experience as sales clerk and some in typing and filing, seeks a summer job with a Christian atmosphere. Enjoys the outdoors and working with children. Please contact: Anita Zantingh, 130 Partridge Cres., Chatham, Ont. N7L 1E9. Phone: (519) 352-4682.

**CLINTON:** A 16-year-old high school boy seeks summer employment, doing any kind of work. Available June 16 to end of August. Please contact: Conrad Kuiper, R.R.#1, Clinton, Ont. N0M 1L0. Phone: 519-482-7102.

**DUNNVILLE:** A grade 10 student, age 15, would like a job on a farm, preferably dairy. Please write to: Roland Munnik, 145 Jarrett Place, Dunnville, Ont. N1A 3E3 or phone: 416-774-6881.

**FERGUS:** Experienced 17-year-old boy looking for a job on a farm, preferably a dairy farm. Is experienced with all farm machinery and implements and prefer to work in Ontario. Available starting June 20. Contact: Allen Kleine Deters at: 843-5697 or write: R.R.#1, Rockwood, Ont. N0B 2K0.

**GUELPH:** I am 16½-years-old and am interested in any available summer job. Please contact: Jackie Aasman, R.R.#1, Ariss, Ont. N0B 1B0. Telephone: 846-5432.

**HAMILTON:** I'm looking for a summer job, preferably in a store or a nursing home, in the Hamilton-St. Catharines area. I love working with people. Please contact: (Calvin address): Corry Geerts, 262 Veenstra Hall, Calvin College, Grand Rapids, MI, 49506, USA — (616) 942-9150, ext. 2577. (Home address) 278 Sanatorium Rd., Hamilton, Ont. L9C 2A1 — (416) 383-5516.

**HAMILTON:** At 16 years of age, I am interested in a summer occupation where I'll have daily contact with other people. I'm willing to challenge work in an office or store where contact like this is necessary. Write: 105 Gladstone Ave., Hamilton, Ont. L8M 2H8, or phone: (416) 522-1925. Marian Kapteyn.

**HAMILTON:** A 17-year-old girl is looking for a summer job as a mother's helper or other kind of work. Has experience in babysitting. Please contact: Wendy Dekleine, 86 Greeningdon Dr., Hamilton, Ont. L9A 3A7. Phone: (416) 389-2035.

**HAMILTON:** Looking for summer employment of any kind, age 18. Bill Spoelstra, Hamilton, Ont. Phone: 383-6436.

**HAMILTON:** 16-year-old boy, looking for a summer job, will do anything but not working on a farm. Has no experience. Please contact: Harold Mulder at (416) 385-5484.

**HAMILTON:** I am a college student looking for any type of work (picking, greenhouse, etc.) Have previous experience as office clerk and factory labourer. Willing to work in the Hamilton, Fruitland, Grimsby area. Contact: Mary Ouwehand, 10 Bingham Rd., Hamilton, Ont. Phone: (416) 547-0379.

**KITCHENER:** Male, 17, seeking summer employment. Wanting to follow in field of electricity, but very willing to do any type of work. Phone: (519) 745-2212 or write: Dave Veenstra, 42 Grenville Ave., Kitchener, Ont. N2G 3S4.

**KITCHENER:** Student, 18, looking for summer employment, preferably in babysitting or working with children, but willing to do anything. Please contact: Sandra Middeljans, 43 Pinedale Dr., Kitchener, Ont., N2E 1J9. Phone: (519) 578-4338.

**LISTOWEL:** 17-year-old girl, hard worker, looking for summer employment in a bakery or any type of work involved in the food industry. Please contact: Margaret Miedema, R.R.#4, Listowel, Ont. N4W 3G9. Telephone: 291-3619.

**LISTOWEL:** A 15-year-old high school girl, looking for work as a mother's helper during the summer months. I have experience with babysitting, housework and gardening. Please write to: Alice deVries, R.R.#1, Listowel, Ont. N4W 3G6 or phone: (519) 291-3427.

**LONDON:** I will be in London, Ont. for the summer months. Would love to work with children or any other type of job. Have selling experience. Age 18. Please contact: Eleanor Kits, Box 160, Blackfalds, Alta. T0M 0J0, 1-403-782-6201 or London: 472-9589.

**LONDON:** Second year Reformed Bible College student, 21 years old. Any type of work to earn tuition for third year. Available after May 15. Contact: Ann J. Bok, 1842 Park Ave., London, Ont. N5W 2J8 or Reformed Bible College, 1869 Robinson Rd., Grand Rapids, Michigan 49506, Schaal Hall, 616-454-8620.

**MOOREFIELD:** Drayton: 15½-year-old girl looking for summer employment. Do most anything. Has experience as babysitter and mother's aid. Call: Patricia Tacoma: (519) 638-2604.

**MOOREFIELD:** I am 16-years-old, live on a dairy farm. I am looking for a summer job from July 1 to August 31, 1980. I would like to work in a welding shop or on a dairy farm. Contact: John Stevens, R.R.#3, Moorefield, Ont. N0G 2K0. Phone: (519) 638-2325.

**MOOREFIELD:** A 15-year-old girl would like a job as a mother's helper or a baby-sitter. Phone: (519) 638-2191. Address: Sylvia Vanden Hazel, R.R.#2, Moorefield, Ont. N0G 2K0.

**MT. BRYDGES:** Grade 10 student — looking for employment on a dairy or turkey farm. Have two years experience on a Dairy farm. Would prefer to work in Southwestern Ontario. Write to: Bill Bron, P.O. Box 45, Mt. Brydges, Ont. N0L 1W0.

**OSHAWA:** A 16-year-old high school boy seeks summer employment, doing any kind of work. Available June 16 to end of August. Please contact: Ken Zantingh, 12 Taylor Rd., Oshawa, Ont. L1G 3Z2. Phone: (416) 579-0842.

**PETAWAWA:** I am a 15-year-old boy wishing to work on a dairy farm for the summer. I am available from June 16 to September 5. I have had experience working on a dairy farm. Contact: Tom Elgersma, 71 Paardeburg Blvd., Petawawa, Ont. K8H 1H1. Phone: 613-687-5466.

**PETAWAWA:** I am a 17-year-old high school girl, looking for summer employment. I would like to be a mother's helper — looking after children, cleaning, etc. I have had experience babysitting. References available. Please write: Beverly Elgersma, 71 Paardeburg Blvd., C.F.B. Petawawa, Ont. K8H 1H1.

**PORT LAMBTON:** 17-year-old boy (student) would like a job on any farm. Has experience with pigs and cattle. Write to: Jake Kraayenbrink, R.R. #1, Port Lambton Ont. N0P 2B0 or phone: (519) 677-5395.

**ST. CATHARINES:** Highschool girl (finished grade 12) would like a job. I like working with people and children, or in greenhouses. Please contact: Margaret Beens, 15 Audrey St., St. Catharines, Ont. L2R 4L3.

**ST. THOMAS:** University student seeks summer job on farm or in greenhouses, preferably in Southern Ontario. Please contact: Carla Venema, 882 Elm St., St. Thomas, Ont. N5R 5C6. Phone: (519) 631-2043.

**SARNIA:** 17 year old boy (student) would like to work this summer in garage or farm. South-western Ontario. Contact: A. Westra, 722 Woodhaven, Sarnia, ON N7S 2W1. Phone: (519) 344-0640.

If you need  
\*\*\* SUMMER HELP \*\*\*  
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**SARNIA:** Student, 16, wants work for summer. **Farm work** (likes to work with animals), or **greenhouse** work, in South-western Ontario. Contact or write: Paul Tymstra, 1290 Willa Drive, Sarnia, Ont., 336-6860.

**SMITHVILLE:** Attention all! One, eager, hard-working girl for rent — cheap. I'm 17-years-old and I love a challenge. I'd like a job where I can work with people, but I'm willing to do anything. Please contact: Cindy Bremmer, P.O. Box 41, Smithville, Ont. L0R 2A0. Phone: 957-3944.

**STRATHROY:** Grade 10 student wishing to work on a dairy farm (or turkey farm) has some experience and wants more experience. Preferably in South-western Ontario. Contact: Barry Dykstra, 211 East Centre St., Strathroy, Ont. N7G 1T3. Phone: 245-4529.

**WOODSTOCK:** College student, 18-year-old girl seeks summer job as mother's helper, or care of children. Has some experience. Available immediately till September. Please contact: Mary Ann Alblas, R.R.#5, Woodstock, Ont. N4S 7V9. Phone: (519) 467-5452.

**WOODSTOCK:** I am a 16-year-old boy (student), who would like to work full time this summer on a farm. I am available from approximately June 15 to September 1. I have experience in this line of work, since I have lived on a dairy farm all my life. Contact: D. Alblas, R.R.#5, Woodstock, Ont. N4S 7V9, or phone: 467-5452.

**WYOMING:** 18-year-old farm girl is looking for summer employment in Southwestern Ontario. I am willing to do any kind of work and I am willing to learn. Contact: Tracy Korvemaker, R.R.#3, Wyoming, Ont. N0N 1T0 or phone: (519) 845-3823.

**ALBERTA OR B.C.:** 20-year-old college student looking for work in Alta. or B.C., preferably in construction since I have 5 years of bricklaying experience. Contact: John, 362 Schultze, Calvin College, Grand Rapids, Mich. 49506. 1-616-942-9150 ext. 2388.

**SIOUX CENTER, IOWA:** I am a second year college student. My previous work experiences have been dairy farm work, nurses aid in a nursing home and supervisor of juvenile delinquents. Any job openings will be considered. Please contact: Julia Sikma, 512 3rd Ave. S.E., Sioux Center, Iowa, 51250. Phone: 712-722-4243.

**DOLLARD DES ORMEAUX, QUE.:** 17 year old boy is looking for any type of work from end of June to end of August. Telephone: 514-684-8750. Contact: T. Bruinsma, 28 Middleton, Dollard des Ormeaux, Que. H9A 1T2.

## Summer Help

**BEAMSVILLE:** We are looking for a young person with **drivers experience** to make deliveries this summer. Contact: Renkema Florists Ltd., in Beamsville. Phone: 416-563-8961.

**FOREST:** Lakewood Christian Camp requires young people and teachers to help with our summer program for a week or longer. Free room and board only, along with good Christian fellowship. For worthwhile work call or write: Brian Lise, c/o Lakewood, R.R.#5, Forest, Ont. N0N 1J0. (Phone: 519-899-4415).

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# Popular Music

## Pink Floyd's "The Wall" is heavy on philosophical concepts

by William Van Dyk

This profile on the musical group Pink Floyd is presented here not out of personal preference but because their latest album is so popular among young people, even at our Christian schools.

About fifteen years ago a strange group from England called "Pink Floyd" put out an avant-garde rock album called *A Saucer Full of Secrets*. It didn't sell well; avant-garde albums usually don't; but it gave Pink Floyd a reputation for innovation and obscurity. Their music hasn't changed that much over the years, though it has become more refined and melodic, but this week, in fact for the past month or so, their album *The Wall* is the world's best seller.

It is difficult enough for an excellent piece of music to break the top 40, let alone an experimental and ambitious work like *The Wall*. But it has, and it's been at the top consistently since February. Its major competition, *Tusk* by Fleetwood Mac, and *The Long Run*, by the Eagles, are unexpectedly far behind in sales and popularity. This is very surprising. The typical top 40 hit is about sex or drugs or dancing. *The Wall* expresses a highly developed philosophical vision of man. As far as I know, this is not the major topic of conversation among teenagers. It's just their favorite listening.

Pink Floyd is a British group. Their early albums stand out as examples of progressive, experimental rock. They used many special electronic effects in their albums; until a few years ago this was their main claim to fame. But when bassist Roger Waters began to assume greater artistic control of the group they began to lean towards music of more substance.

Their big break came in 1973 with the release of *Dark Side of the Moon* which has been consistently on the charts for seven years. There was, on this album, less razzmatazz and more conviction in their performances. Waters was trying to say something heavy with his music and if

he failed it was not for lack of effort. Too often his lyrics suffered from smugness or pretention; a couple of songs made it big as singles in the top 40; unfortunately, that is probably what Waters intended. The album made the group millionaires.

The commercial success of *Dark Side* did in any case allow Pink Floyd the luxury of full artistic control over their next albums, of which the most significant was *Animals*, released in 1977. Roger Waters took himself a bit more seriously on this album without becoming the least bit less obscure. The driving metaphor of this work is that all of mankind can be divided into three classes: pigs, sheep, and dogs. Waters' attitude toward mankind is one of disgust. The tone of the entire album is one of stark cynicism, and anger, but not despair; Roger Waters was too bitter to despair about mankind. But now *The Wall* has arrived; in it, Waters' vision of despair, more cynicism, and a smidgen of hope.

The central motif of *The Wall* is Europe's post-fascist-holocaust, pre-nuclear-holocaust situation. Pink Floyd feels and thinks in reaction to the seemingly pure incarnate evil of Hitler's fascism, and in fear of imminent nuclear devastation from Russian-American cross-fire. Their only hope rests with personal love and caring. *The Wall* attempts to explore the possibility of the survival of human relationships within a society capable of great barbarism and inhumanity.

The central metaphor of course is the wall which figures in two senses. Firstly it is a psychological protection against emotional suffering. As a child grows up he learns to protect himself from hurt by hiding his real feelings from those he fears might abuse them. In this sense, the child is also conditioned to behave in a certain way, according to Roger Waters.

Secondly, the wall serves to isolate the individual, in inhibit loving, and tenderness. Furthermore, in accepting this conditioning, the person gives up responsibility for his actions; in giving

up responsibility, he forfeits freedom.

Pink Floyd chooses to suggest that the German people in 1938 suffered from a similar dilemma. Rather than accepting responsibility for the moral decadence and national disillusionment after the First World War, they imputed that responsibility to the government. In so doing, they also forfeited their freedoms to the government and chose to unquestioningly obey its orders in order to restore national pride. Everyone becomes "another brick in the wall" in such a state. Those who try to escape are punished. **Sincerity**

If all this sounds pretty heavy, remember that it is a hit album. These themes are brilliantly weaved into this musically stunning work. There are pretty ballads, exciting guitar solos, fascinating musical arrangements, and suitably restrained special effects. Above all, all the pieces are sung with absolute conviction and, when called for, frenzy and desperation. There is no doubt of Waters' sincerity.

The album is introduced by a singer playing himself. He warns the listeners that the show will try to confuse him, and that he will have to "claw" his way to meaning. Then the sound of a baby crying. From then on, the album chronicles the building of the wall, brick by brick, from every painful experience in the child's life.

The first brick is set in place by the father, who deserts the mother and child. The hurt, and sense of loss, begin the building up of psychological defenses. The second brick is laid by the child's school, an institution of "thought-control". This particular song has made it as a hit single due partly to the popular refrain among teenagers: "We don't need no education/We don't need no thought control...." It might be noted that the brutal teachers portrayed in this song are themselves brutalized by their "psychopathic wives".

Turning to mother for deliverance, the child finds more horror. It is the measure of the cynicism of this album that even the

well-intentioned mother turns out to be another source of repression and brutality. In "mother's" own words: "Hush now baby, don't you cry/Mother's gonna make all of your nightmares come true/Mama's gonna put all her fears into you...."

As he grows up, the child encounters the nuclear holocaust. The horror of nuclear war is powerfully driven home by the juxtaposition of an innocent child's delight ("look mama, there's an airplane up in the sky!") with the gruesome sequence of falling bombs and radiation burns. Total disillusionment follows. The child, growing up now, obsesses himself with daily trivial and mundane consumerisms. Morality disappears since God is "dead" and humanism assassinated.

Now married, our victim finds himself petrified with boredom. He numbly thrashes out at his nearest target: his wife. Every Saturday he ritually brutalizes her but, nevertheless, is uncomprehending when she decides to leave. He has become, we are led to believe, an unthinking, unfeeling, brick in the wall. He is neither responsible for his moral actions, nor free to feel love or love life. The wall has fully closed around him. (In the stage production of this work, Pink Floyd literally builds a wall across the front of the stage; it is completed at this point in the music. Intermission follows.)

The second half of *The Wall* describes the singer's attempts to break through the wall and regain his freedom, and humanity. The difficulty and obscurity of this work become even more apparent. Waters suggests that the kind of brutality responsible for holocaust after holocaust in the 20th century is based on the alienation and brutalization explored in the first half of his work. **Human emotion**

Somehow, however, his human feelings break through and he demands to leave "the show". But he wonders - "Have I been guilty all this time?"

The coupe de grace of *The Wall* is "The Trial", in which our hero is roundly condemned by society

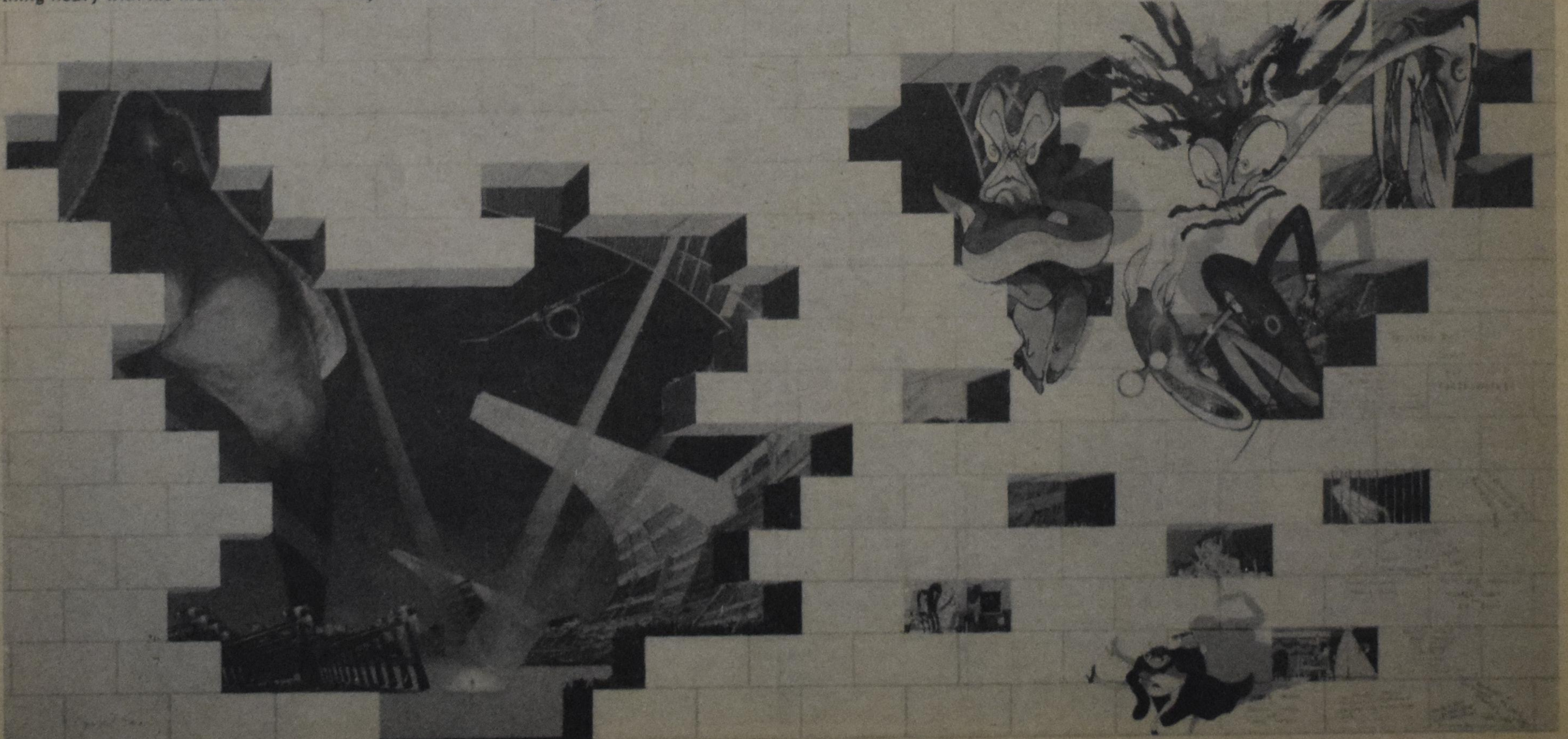
for "showing feelings of an almost human nature." He is sentenced to the "full penalty of the law" which is to have the wall torn down.

After constructing one of the bleakest and most spiritually desolate landscapes in all of modern music, Waters allows a very thin and rather dubious shimmer of hope to appear. When the wall is torn down, the hero is left exposed to all the special cruelties mankind can psychologically inflict; this is a risk, yet at the same time, a necessary condition for love and caring to occur. The real person is permitted to emerge and genuine affection and honesty can be shown. After attempting to illustrate that such qualities cannot survive intact in our inhuman generation, Waters tries to insist that they may. The last song on the album recounts how "the ones who really love you" wait outside the wall, giving their all, to help you break through the barrier.

Why would anyone put out an album like *The Wall*? Perhaps there is something in all men that urges them to tell what they believe to be the truth no matter how bitter or self-negating. Our culture still believes, to a great extent, that great truths rest in the arms of the artists; Waters certainly believes it. Perhaps also there is yet that romantic notion that art has some redemptive, healing qualities of its own.

The popularity of this album is another mystery. Why are millions of people shelling out their nine, ten, or eleven, or fourteen dollars to listen to such unremitting pessimism? Do they ignore the lyrics and listen to the masterful musical arrangements? Or do they also believe that holocaust is imminent?

I borrowed this album from a grade 9 student at the local Christian high school. Since then I would say that a majority of my grade 9 students have purchased this album; quite an expenditure for a piece of music when the latest by Barry Manilow is available for half the price of *The Wall*. No, they're not discussing heavy philosophical concepts. They're just listening to them.





# Everybody has a right to be born

by Ena De Peuter

Mrs. De Peuter lives in Thunder Bay, Ont.

A number of weeks have passed since I read Ms. Hudspith's article about cannibalistic mothers, (Maternal Cannibalism vs — Christian fostering, April 11). I cannot get her piece of writing out of my mind. When I read it, an angry feeling crept over me, even as I argued with this emotion that the author wrote well, and seemed to base her thoughts biblically.

Foster parenting seems so humane and the Christian response to a terrible problem. Of course, those irresponsible teenagers should be prevented from having those innocent children.

This morning I put my finger on what it was that disturbed me so. I, by all appearances, am a respectable, loving, nurturing Christian mother of two beautiful little boys. I am reasonably well-educated and have a number of years of experience in the field of child-care and family work. Today, however, had Ms. Hudspith walked into my home, she may

have accused me of being a "cannibal" and placed my children in a foster home. Somehow those two little nippers were turning me into a monster. Had I not been able to phone my husband and have him help me return things to their proper perspective, those little bottoms could have been very red. He gently showed me that my frustrations started long before the boys smeared playdough through each other's hair.

We can all readily spout off a stream of valid reasons why the young, unmarried teenager should not have a child. She did though, possibly for the many reasons eloquently put forth by Ms. Hudspith. She is not a cannibal, however, only a young mother searching for a niche in our complex, and often incomprehensible society. Even that young woman, for woman she is, deserves an equal chance with her child. Though the foster home is an important institution, taking the child from this mother to place him here, is not the inevitable answer for either child or mother.

Reflect on your own life for a moment. Would you make it as

a mother, with all its connotations, without a support system? Make a mental list of those around you — husband, parents, aunts, uncles, grandparents, the ladies auxiliary with all their advice, friends on the block, school teachers, other mothers at the co-op nursery, your babysitters, and most reassuring, God. When it came down to the crunch, when my children were driving me "round-the-bend," I could pick up that phone and lean on one of my support systems, which both my children and I have every right to. Thank God I have that resource, be it not as good as having the extended family all around and even in the same house, as in biblical days, or in many native cultures.

Rather than accuse a fellow sister, equal to you in social rights, of eating her child, why not look into ways we could help her build a support system, starting with you. Help her make it a responsible one, rather than the only one she has in the old gang of the street. One very practical idea is to offer to look after her child and give her a breather. I'm

sure my babysitter is one of my most valuable supports, as a feeling of freedom now and again is priceless. The difference for me is that I can afford this luxury, while she probably can not.

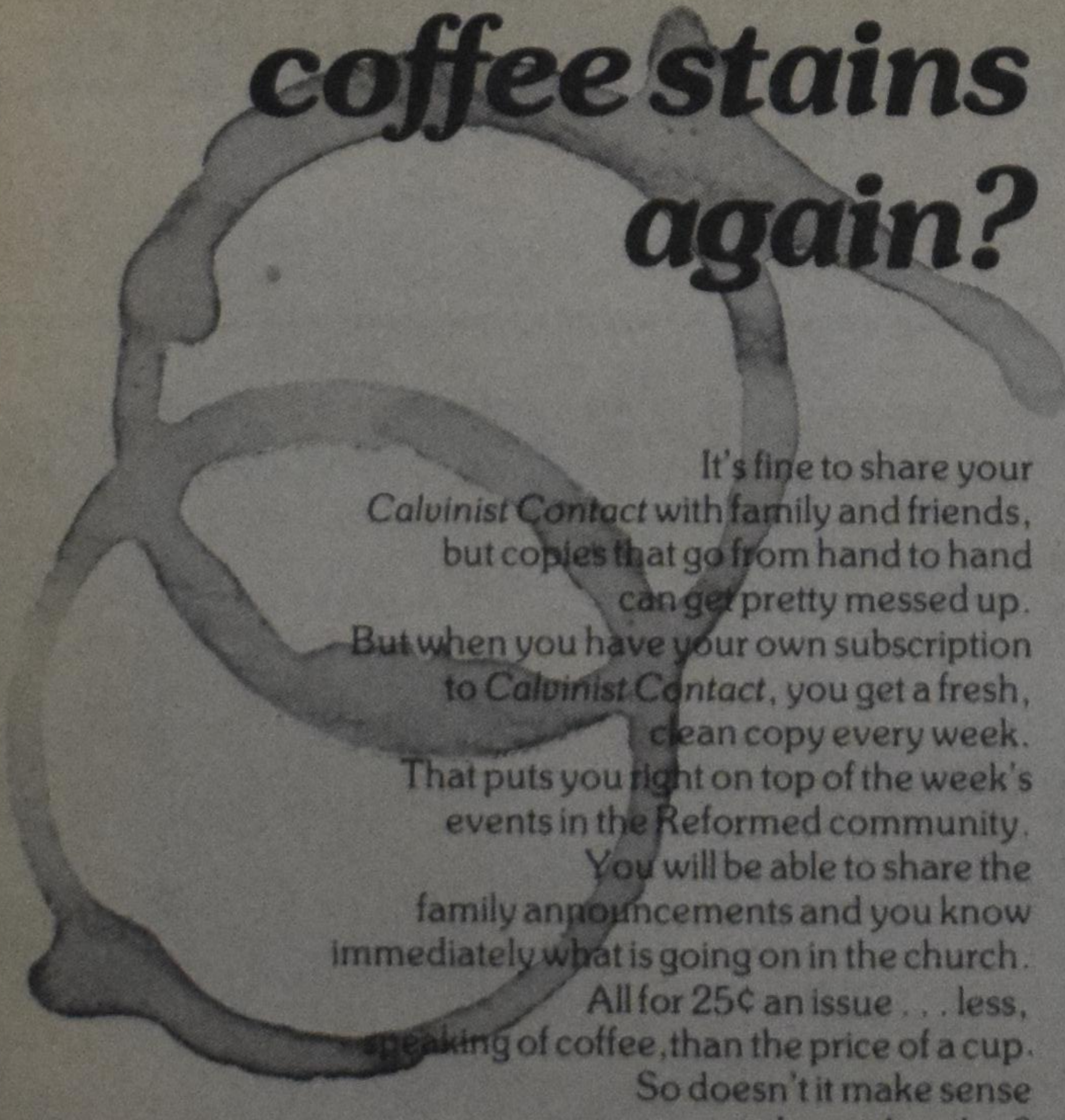
Parenting is not always as natural as we think it should be. We all need help in learning to be the best we can be. I have met many parents who seemed to have failed with their children, but not one of them did not want to be a good parent. Parenting is definitely the most difficult job I have ever had. Many teenage women do remarkable jobs at mothering, with very little help. Couldn't our society just band together a bit more, as God intended us to, thus help, teach, care for and nurture each other, instead of so readily denounce others' actions and rights?

I do not wish to underestimate the rights of the vulnerable children. They too, have the right to an abuse-free upbringing. However, they also have the right to their natural parents, if at all possible. Many children have new hope due to the love of foster families. Yet

there are many children who have been through the whole chain of well-meaning, idealistic foster and adoptive families. All too often the Children's Aid's help of taking away the child, becomes another form of child abuse. You seem to think that if you can get them as infants, all will be well for the child and he will not grow up with problems. Even those youngsters grow up with the question of their identity hanging over them. They do not just forgive and forget what has happened to them even if they are presently loved. Many times they are sad, angry children living with a void in their hearts.

I commend your love and generosity as a foster parent and I hope others follow your idea of helping. Yes, child abuse is abominable and hurt children need loving arms, but do not readily condemn young "inner city street" mothers and abuse them by taking their children. Maybe you could "foster" a young mother as well as her child. Possibly she herself was one of the children that nobody wanted. Maybe we could want her now.

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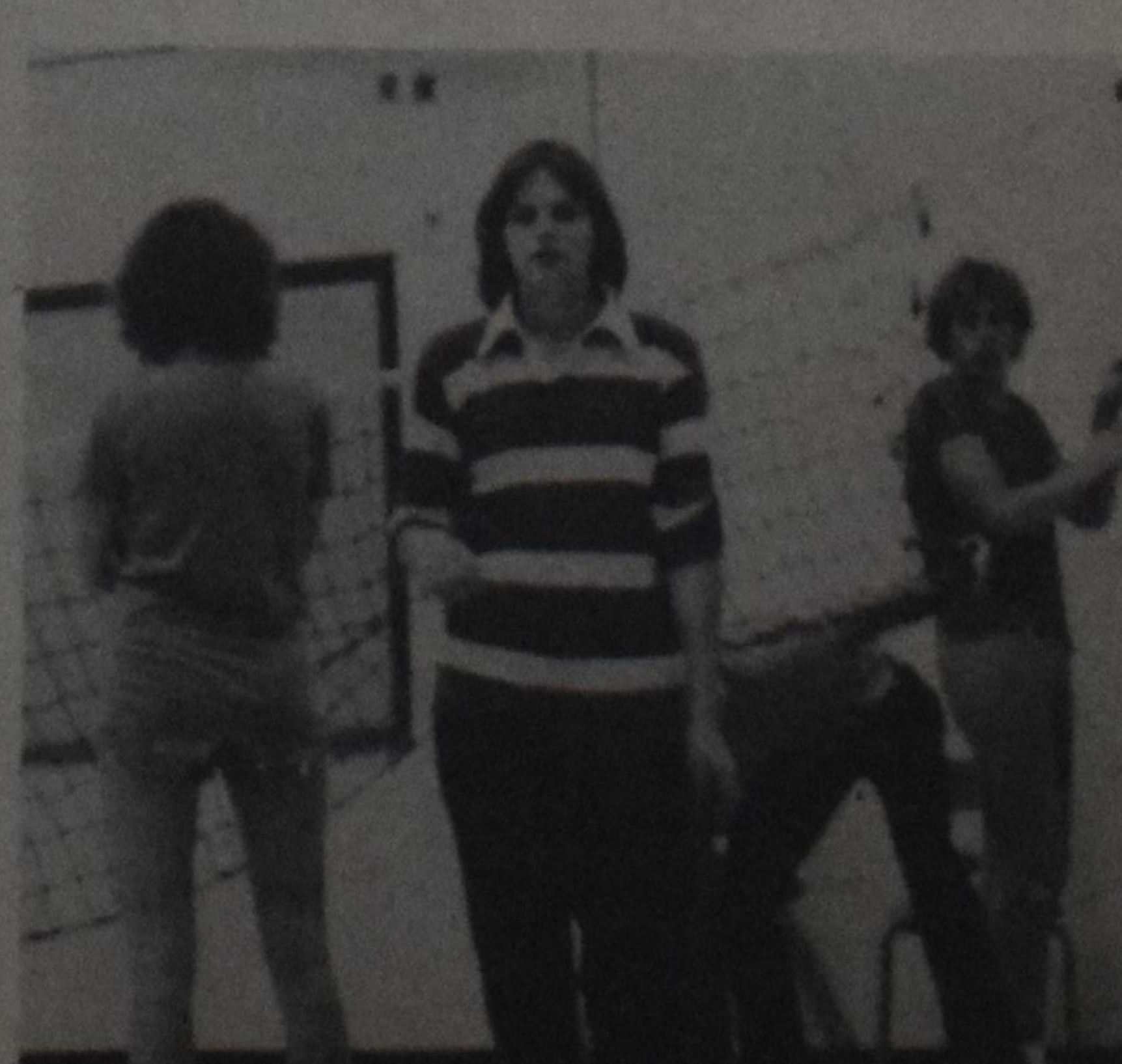
## What's it like to attend a new college?

Margaret Peetoom of Burnaby, B.C., talks about the professors at King's. "Aside from being warm, caring individuals, the professors at King's are intellectually stimulating. In our seminar study groups, we are given the opportunity to discuss not only past and present ideologies, but our own opinions as well."

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## Canada offers variety of outdoor vacations

by Tony Sloan

If you had your druthers this summer, total freedom of choice for an outdoor vacation in Canada, what would you do?

Would you rather paddle a river than climb a mountain or take an extended trail ride and make the cayuse do most of the work?

Would you druther hike than bike, or book a river rafting tour and let the river supply the momentum?

The open sky buff has scores of tours and services available in Canada, so it's really a matter of deciding what you want to do. The tours range from ocean to ocean to ocean and include everything from bird-watching to canoe travel on the northern tundra.

Canoeists have only recently discovered the rivers of Newfoundland. The seaside forests and towering fjords of Gros Morne National Park in western Newfoundland provide the hiker and camper with the kind of scenes a mainlander writes home about.

For information, canoe and equipment rentals, contact Stan Cook, 42 Penetanguishene Street, St. John's, Newfoundland and ask for suggestions.

Prince Edward Island is journey's end for thousands of campers every summer. Seaside hiking, swimming, fishing and golfing the island's seven golf courses, including the famed Brudenell and Mill River links, are forerunner activities to tuna fishing from August on into the fall months.

The interior of Nova Scotia is a vast expanse of lakes, rivers and low-lying forested mountains that gladdens the

eye of a discerning voyageur.

Charlie and Jim Spencer of Maritime Outfitters, R.R. 1, Shelburne, Nova Scotia offer complete equipment and outfitting services. They have canoed and portaged the network of routes and trails southeast of the Tobetic and are on a first name basis with all the mystical entities that rule over these enchanted forests and waterways.

Upon emerging from the southern wilds, if you head up Cape Breton Island way, take the half-day trip out to the Bird Islands. The boat tour leaves from Big Bras D'Or near Baddeck.

A spot of saltwater fishing may be had at Liscomb Lodge if you drive the Atlantic coast road (Highway 7) north from Halifax.

Salmon fishing in New Brunswick quickens the pulse of every fly fisherman who just dreams about the experience.

Fred Webb has opened his new lodge on the Tobique River up north of Plaster Rock and reports good action during July and August.

Guides, canoes and full accommodation can be arranged by contacting Nictau Lodge, Plaster Rock, R.R. 1, New Brunswick, Canada.

A seven-day fishing trip to Arctic Quebec for salmon, char, speckle and lake trout in the Fort Chimo area is something to reminisce about for years to come.

Contact Bill Tait, Arctic Adventures (Quebec Eskimo Cooperative) 880 Begin Street, St. Laurent, Quebec for details.

Summer canoe travel in the northern Ontario wilderness becomes an in-

depth study of the land (Precambrian Shield) and the history of its people with Headwaters, P.O. Box 288P, Temagami, Ontario.

Two-week programs are scheduled throughout July and August with a guide-lecturer and all equipment supplied. Temagami is 480 km (300 miles) north of Toronto, Ontario.

North Country River Trips offer raft runs down the Berens, Poplar and Pigeon Rivers, approximately 264 km (165 miles) north of Winnipeg, Manitoba.

These wild rivers, flowing untamed into Lake Winnipeg, not only provide white water rafting thrills but some of the finest sport fishing in north Central Manitoba.

Write North Country River Trips, Berens River, Manitoba, Canada.

Saskatchewan's Hanson Lake Road runs west from Flin Flon, Manitoba and is a highly recommended route for the camper and sport fishing family.

Complete details on the resorts and lodges that dot this forest and lake country can be obtained from SaskTravel, 1825 Lorne Street, Regina, Saskatchewan S4P 3N1.

The Hanson Lake Road has for many years suffered from an ill deserved reputation as a vehicular obstacle course. The road is a well maintained gravel surface and, except for being a bit dusty, presents no problems for normal vehicular traffic during the summer months.

The horse and rider are still king in the foothills of the Canadian Rockies and the high country trails of Alberta.

Outfitters and tour operators such as Warner & McKenzie, Box 448, Banff, Alberta schedule trips into the fabu-

lous Cascade Valley area near Banff. Further north, around Jasper, Tom Vinson of Brule, Alberta outfits pack trips into the vast Willmore Wilderness Area north of Jasper National Park.

The ski-high mountains and scenic river valleys of British Columbia are the ideal setting for river rafting adventures.

Canadian River Expeditions, 845 Hornby Street, Vancouver, British Columbia features a circuit tour by land, sea and air that is reminiscent of Around the World in 80 Days. This trip takes an action-packed 10 days.

The Chilcotin-Fraser Rivers Expedition involves a cruise north from Vancouver along the Inside Passage, a flight inland to Chilko Lake, a raft run down the Chilcotin and Fraser Rivers concluded by a train ride from Lillooet back to Vancouver.

The first trip listed (there are 13 altogether) by Black Feather Wilderness Adventures this year is a five-day conducted hike in the Yukon Territory's fabulous Kluane National Park.

The second is a canoe trip down the fabled Coppermine River in the Northwest Territories — need we say more.

For information about all 13 choices, contact Wally Schaber, Black Feather Wilderness Adventures, 1358 Wellington Street, Ottawa, Ontario, K1Y 3C3.

Bikers interested in touring the Canadian Maritimes (both youth and adult tours) or the Canadian Rockies (youths only) should contact Spokes & Boards, 1300 Carling Avenue, Suite 305, Ottawa, Ontario.

Mike Winters of S & B also states that they have a consulting and trip planning service for groups wishing to undertake their own cycling tours.

## A Christian Camp?

by Brian Lise

"Look, look over there! Don't you see it?" Mom and Dad were walking along with their four children looking for bird's nests. They had just made arrangements with the camp director to stay at a Christian camp for another year.

There was a sense of excitement in the air as the director was hoping to show them some bird nests. Yes, there it was — right in the middle of the gravel — a small grayish-brown bird with two black rings around her neck. It must be a killdeer. How could this bird put its nest right on the road?

Well, it turns out that upon close inspection, the eggs look just like stones and the bird seems to blend in with its surroundings perfectly. So it's extremely difficult to spot the bird and its nest. Look at the killdeer now — it seems to be screaming; it looks like it has a broken wing or something. As we move closer, the bird moves further away from her nest and we humans follow to try to investigate the problem with her. Fooled! Yes, we were fooled. This is just a simple "broken wing" trick to distract us from her nest.

The family and director moved on slowly only to spot a red breasted robin sitting very quietly on her nest. She had her nest sitting on a branch right in the middle of a large thorn tree. She didn't even move as each of the children tried to discover the nest and the robin. "Over there, Kevin, a little

lower, just beside the big branch. No, no, Judy, not in that tree." Again, we saw the wonder of a robin, as she built her nest, sits and waits until new life comes. Who created this unique robin anyway?

We strolled along to a large clearing with several large apple, maple, and thorn trees. "Let's see if we can find some nests here," said Judy as she eyed the camp director. "If we move slowly to the left, we may be able to see a small pigeon-like bird on a nest," he said. We all stopped to look for that unforgettable site to see dedication, determination, yes, even love, in the eyes of a bird for her offspring. The director pointed at the bird sitting on a small flat nest right on a middle branch of a thorn tree. Mom saw the bird first, then Dad and one by one each of the children also discovered the light brown bird sitting quietly doing her work to hatch the eggs.

"What kind of bird is it?" asked Peter. "I think it's a duck," said little Charlie. "No, no," said Kevin, "It's not a killdeer, or a robin so it must be a, ah ..." "It's a mourning dove," said Dad. "Yes, that's right," said the director. "A mourning dove usually lays two small white eggs each spring and she builds a very small fragile nest. Her young grow very fast and by July 1st, they are able to fly and look after themselves already." Who shaped such a wonderful mourning dove anyway?

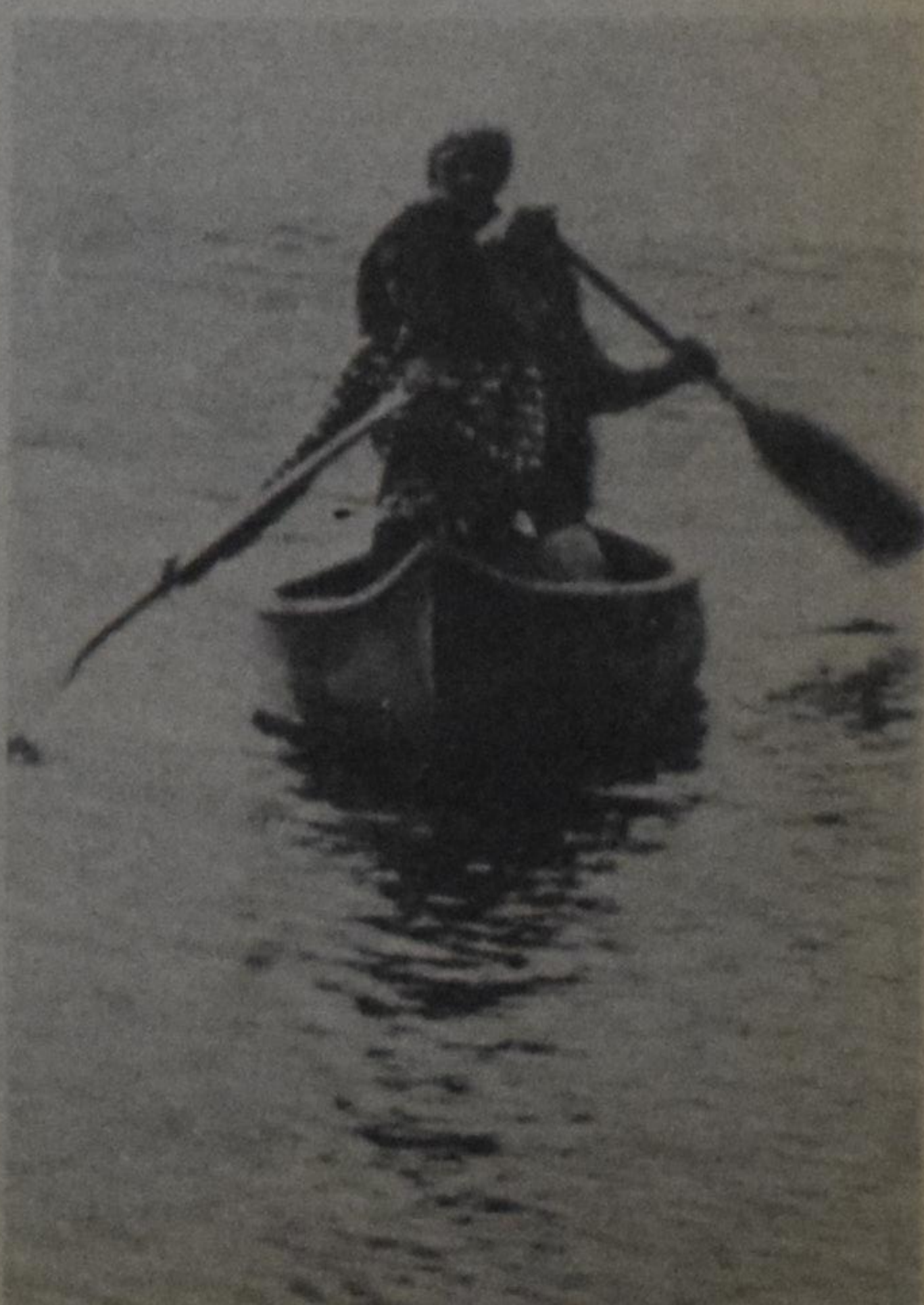
We turned right to go up a steep

hill. Dad helped Mom. Kevin made it all by himself (well almost). We proceeded along the round pond to a small wooden box containing some electrical switches. The door was slightly open and inside was lots of straw, grass and hay neatly piled up. Everyone wanted to see inside after Dad and the director had looked with wide open eyes. They were tall so they could see the one, two, three ... seven eggs. Dad lifted up the children except for Peter who couldn't wait so the director lifted him up just as Judy finished counting the eggs. It was kind of funny because Dad even lifted Mom up so that all of the family could have seen the eggs.

"What kind of eggs are they?" asked Judy. Dad didn't even know this time because the mother bird wasn't anywhere to be seen. "They must be starling eggs," said the director, "because I've seen the mother here several times." Kevin just shook his head in disbelief as we all realized that God had created each of these birds in their own unique way.

"It's a real privilege to share God's wonderful creation with this young family in such a real way," mused the director, as he said: "Good bye, see you soon."

Who created, made and shaped those birds anyway? Who created, made, and shaped a Christian camp anyway? Who created, made and shaped you and me?









## The hinterland's livestock industry floundering

by Wilma Vander Schaaf  
C.C. Staff

The annual retreat held by the Christian Farmers Federation of Alberta dealt with the livestock industry on the Prairies. Two featured speakers, Ed Schultz, general manager of the Alberta Pork Producers Marketing Board, and Dr. Murray Hawkins from the department of rural economy at the University of Alberta, provided valuable background information.

Facts about the livestock industry indicate a problem (from Overview of Alberta and Canadian Hog Industry — CFF draft policy statement).

Since the early 1970's, the Alberta — B.C. market has been a net importer of hogs. However, the Alberta hog prices did not reflect this deficit situation. Hog prices here were based on cost involved in making pork competitive in the Ontario market (freight under Toronto price). However, since 1977 the flow of pork went in the other direction (Ontario to Alberta). Alberta producers vehemently protested the injustice of this

pricing policy. Since October, 1977, when a study on the pricing relationships was released, hog prices in Alberta have been equal to the Toronto price.

Other influences caused pork prices to decline rapidly and the right to set prices became an issue.

Farmers are now producing hogs at a loss. To combat this immediate ill, CFF has appealed to the government to offer interest-free loans to farmers in need, to be paid back when hog prices go up again.

To observe some symptoms and trends, we have to look at some historical/economic developments of the Prairies' agricultural production. Firstly, the North American production trends, including regional trends in Canadian production, are part of the existing pattern in the livestock industry.

The trend in Western Canada to decline as livestock producer and increase its grain production is encouraged by Prairie governments. Again Western Canada is threatened to become the exporter of raw materials (grain) for finished

products produced in Ontario (livestock). Questions involving national unity, transportation policy (freight rates) and Eastern rural development programs come into focus.

A second point is the roles of the provincial and/or federal government in the marketing system. For instance, stabilization is a federal responsibility. Although other provinces have opted for their own system whether subsidized interest on loans or price support systems, Alberta has decided to stay with the intended position. The result is a disastrous decline in Alberta's share of total Canadian and North American production. Alberta may have to offer short-term relief in this emergency period to prevent hog producers from going belly-up.

Stabilization and price support programs are sometimes necessary. "Provincial support programs without federal coordination are almost always implemented to increase a certain province's competitive position at the expense of the other provinces. This often results in retaliation by other provinces, and can lead to a never-ending battle

of countervailing provincial programs." — CFF's discussion paper on the Hog Industry.

Those present at the retreat felt that we needed to talk about supply management as something which needed further research. Supply management would be centrally administered to balance supply with demand to set prices according to a set formula.

Other options discussed were quota's, long-term stabilization and vertical integration. The latter is generally considered an abhorred route by the Federation but in reality this system may win out by default.

The serious problems in the livestock industry reiterate the direction of agricultural production going big. Small may be beautiful but it's going out simply because small producers are victims of marketing systems which favour the large wheat grower or the agribusiness owned by the packer or in some cases the retailer.

And the not-so-preferred

routes in stabilizing prices for producers become more or less attractive when all else fails.

The retreat left with many questions, and assignments to study up on the alternatives.

Let's hope it means advancing the cause of justice and stewardship in the market place.

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John Ludwig



# Closing ceremonies end first year at King's

by Dr. Keith Ward

*Dr. Ward is a member of the King's faculty.*

The King's College officially concluded its first year of operation in a Te Deum service on Friday, April 18, at 8:00 p.m. The spirit of the program was represented in the Te Deum Laudamus (We praise You O God), a canticle or ancient Latin hymn of praise, which was read responsively. The canticle, led by President Sidney DeWaal, was an articulation of the acts of God through the ages and the response of praise from His people. It ended with the prayer that God would save His people in His mercy.

The address of the evening was shared by three people, one from each of three main groups in the College community: faculty, students, and supporting community. Dr. Harry Cook spoke for the faculty as he reflected on the past year. He spoke of the many little things that had been accomplished by administration, governing bodies, students, and staff, from

installing paper towel dispensers through obtaining the College charter. He noted the good relationships that have developed among and within the various groups, focusing on the faculty who he said had not only learned to respect each other but who had become friends. He concluded with the admonition to the faculty not to let the friendship diminish academic rigor.

Miss Margaret Peetoom spoke from the students' point of view, confidently enumerating the unique experiences of being the first, first-year class of The King's College. She concentrated especially on the distinctiveness of the College which constitutes a real educational alternative, citing the vision and commitment of founders, faculty, and students as reasons for it. She commented on the way the classes reinforced each other, referring especially to early in the year when Plato was being discussed in philosophy, ancient Greek culture in history, and the Greek origins of form-content dualism in English. She spoke apprecia-

tively of the interdisciplinary perspectives class which served to integrate things in a more overt way. She closed with an admonition not to think the College has arrived.

Mr. Stuart Williams, as a representative of the supporting community, exhorted the College to give special attention to the integration of the theory of *koïnonia* as expressed in the College calendar with the actual practice of College life. Alluding to Dr. Nicholas Wolterstorff's views about the future of Christian education in the 1980s, he emphasized the need for community. He urged the College to be involved in the life of the city, being present in decision-making places. He said that the College would not survive into the 1990s because of sentimental feelings or pride in academic appointments but because of putting the idea of Christian community to work in the ordinary life of the College. He exhorted the College not to settle for the brightly lit underworld of life under a bushel basket because the College would die for lack of

air. His refrain was that all members of The King's College community must be servants of the King.

The majestic accompaniment of the evening celebration was the fine organ music of Dr. J.J.K. Kloppers and Mr. Joachim Segger. Mr. Segger, lecturer in piano at the College, played the First Movement of Bach's Organ Concerto No. 1 in G Major, as a prelude. Dr. Kloppers played a Bach Chorale Prelude as a processional and later accompanied his wife, Mrs. M. Kloppers, in the quiet confidence of the slow movement from Bach's Sonata in B Minor for Flute and Keyboard. Dr.

Kloppers played "How Brightly Shines the Morning Star" by Bach for a recessional, and Charles M. Widor's "Toccata (From the Symphony No. 4)" was his rousing postlude.

Perhaps the service could best be summarized as an elaboration on the theme of Psalm 46, the Scripture which was read antiphonally by the assembled members and friends of the College community. The Psalm concludes with the joyful affirmation that "The Lord of hosts is with us; the God of Jacob is our refuge." The King's College aspires to be a concrete outworking of such a confession.

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# National task force deals with "making a living"

by Wilma Vander Schaaf  
C.C. Staff

MONTREAL — The National Ten Days for World Development is an organization made up of representatives from five Canadian churches: Lutheran, Anglican, Presbyterian, Roman Catholic, and United Church. Their focus is education in the field of world development. The "ten days" part refers to the time span within Lent in which these programs originally took place.

Over the past three years, the theme has centered around the food and hunger issue. This year, the focus shifted to "making a living" connecting the reasons for poverty, hunger, and malnutrition with unemployment and underemployment. Canadian parallels were drawn with respect to first world problems in working conditions.

The national committee planned a weekend conference in Montreal to organize a draft paper which would outline the position of the organization. This conference was held from April 18-20. Input was received from resource people, such as

economists, labour organizations, theologians, and from representatives of each of the five denominations and from representatives of each region or province. I belonged to the latter group, representing Alberta and perhaps, more effectively, my own Edmonton committee — and incidentally my own peculiar roots.

The purpose of the conference, then, was to come up with a draft for a position paper on issues centered around the theme "Making a living." Seemingly an insurmountable task.

Many things would enter into a draft like this, considering the opinions and experiences of the diversity of people present. An enormous amount of issues and problems arose, leading us to conclude, of course, that they could not be either covered adequately, or in some cases even introduced into a simple popularized paper meant for the constituency of the churches involved.

A few interesting points brought out by the various participants are worth mentioning.

Kari Levitt, economist,

formerly from Canada, now teaching economics in the West Indies, and author of *Silent Surrender*, gave a brief historical survey of the last few hundred years and the growth of capitalism.

The staggering number (300 million) of unemployed and underemployed people in the world is totally unprecedented, that is, the denial of a livelihood for such a great percentage of the world's people has never before existed in the history of the world. Man is divorced from his means of subsistence: often exemplified by his alienation from the land.

The development/underdevelopment issue is also a recent historical phenomenon. China and India were once considered most developed in many skills, eg. technology, silks.

The disparity in wages earned between rich and poor all over the world is enormous.

Thirdly, the continued expected rise in the Gross National Product (GNP) and the general standard of living in first world countries is also unprecedented and cannot continue.

With these statements, Ms. Levitt, pointed out that capitalism and its ills are of recent historical origin.

John Dillon of GAAT-Fly (a project of Canadian churches for global, economic justice) gave a global analysis of the work issue. Some of the points he brought forward were:

- Canada is a net exporter of investment capital since 1975.
- Capital lacks loyalty to

national ties. Many industries are relocating to Third World countries. Reasons for relocation are:

- (a) comparative wages — wages are much lower in Third World countries
- (b) tax incentives and subsidies
- (c) pollution control standards are lower in Third World
- (d) free trade zones — exemptions from import and export duties
- (e) repressive labour laws.

• Unemployment is not helped by multinationals, neither are working conditions. Often a result of technological advances (which large corporations can afford to make) is smaller and more meaningless segments of work.

How are North American work-related problems (Inco lay-offs, Health and Safety standards, immigrant workers, meaningless assembly line work, etc.) addressed?

The conflict of interest between workers everywhere (eg. First and Third World, union and non-union, factory workers and fisherman, etc.) contributes to a breakdown in solidarity. How can these be reconciled?

The basic outline, as a result of a lot of work, is as follows: Scenario's or vignettes to illustrate what it means to "make a living," what resources are available, how do we gain access to these.

Political economy of First/Third World relationships. Understanding of history of basic problems of making a

living: unemployment, colonialism, etc. Structure of world economy; global division of labour, transnational corporations, implications of current crisis.

## Locating Canada in the World Economy

Foundations: What does our Christian conviction/commitment say about us as workers and about our relation with other workers both in Canada and the Third World? Whom are we addressing besides ourselves as church persons. What is our vision of a more just society and Canada's place in it?

This outline is rather brief and doesn't reflect the amount of questions and the great quantity of data that was collected during the weekend.

The input of the various resource people amounted to a lot of data, information and stimulating ideas. There was no consensus on all the causes or solutions by all the economists, theologians, and other people there. Most were able to pinpoint the destructive patterns but few provided direction based on Biblical principles. The fear of citing vague, and nebulous principles of justice, compassion and stewardship without its practical implications serves as a deterrent to stating them at all.

Considering my Reformed roots and the fact that I represented a strong Edmonton committee which considers the theological foundations inseparable from the social analysis, I felt compelled to offer my view.

The reaction by individuals from across the country was encouraging.

I felt very strongly, the need for us, as Reformed Christians, to stop widening the gap between us and the mainline churches. Our working together could mean more content; where social concerns lack Biblical foundations on one hand, all the while reawakening amongst ourselves as church, the urgency of finding the social implications coming out of our strong theological principles.

That there is a crisis in our work-a-day world, we can all see. That Christians everywhere want to address themselves to the immediate problems is a hopeful sign. That the Christian Reformed community has so often chosen to withdraw itself from the educational activities that the mainline churches participate in is no longer based on valid reasoning.

Our participation through whatever means (CRWRC, C.J.L. or local ecumenical committees) is not just warranted, but necessary.

Our Reformed faith provides us with a strong foundation and is indeed a strong asset in the way we approach the problem at hand. I think we should be sharing it!

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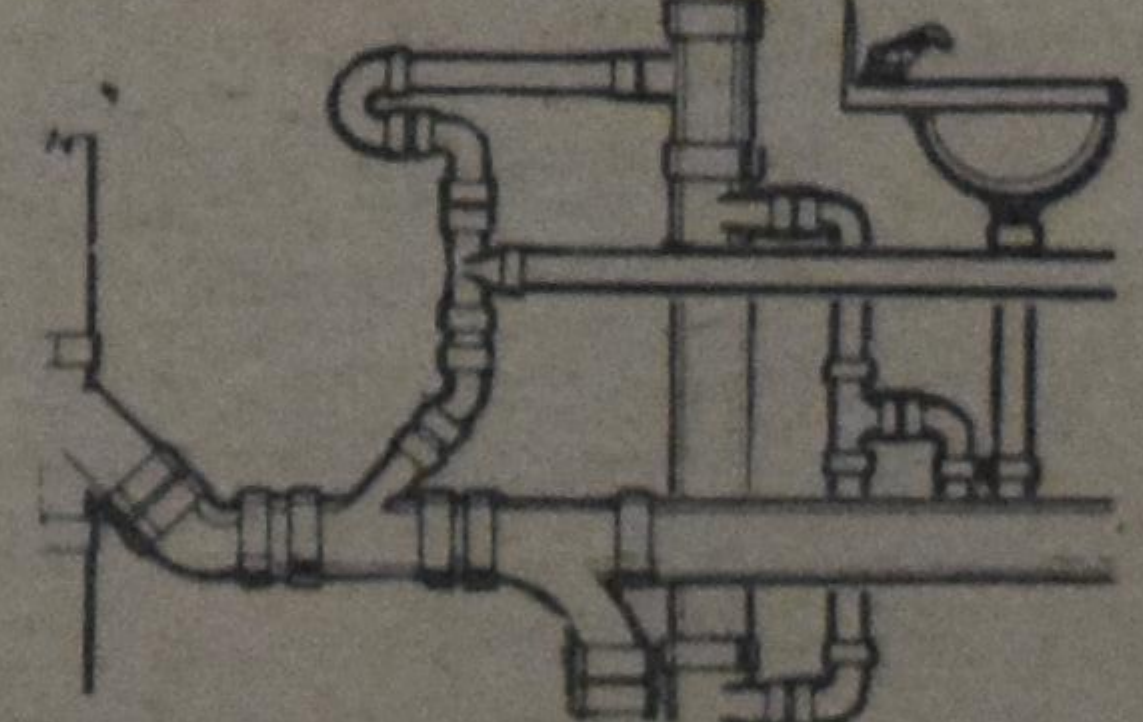
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# The mentally retarded: A first step

by Gerald Oosterveen

*Rev. Oosterveen is chaplain at the Dixon Development Center for the Mentally Retarded in Dixon, Illinois. This is the first of three parts.*

It was an important moment that Saturday morning in June, 1978, when Synod of the Christian Reformed Church decided to appoint a committee to study the complex and touching problem of appropriate care for mentally retarded persons.

As the Advisory Committee rightly observed, while presenting to Synod an overture from Classis Rocky Mountain, "Our church has not involved itself officially in care for the mentally retarded; we have left this to private organizations. But rising costs and changing state laws have changed the situation so that a number of parents in various parts of the denomination have a severe problem in caring for their retarded children."

And so, in the 121st year of our denomination, a Synod went on record for the first time to note publicly that we have these persons in our midst; that providing care for them can be an agonizing process for parents or other relatives; and, most importantly, that the church as institution has a responsibility in this area.

The newly-appointed committee, of which I am a member, quickly discovered that theirs was no easy task. In searching for Scriptural guidelines they found that there is not one bit of information in the Bible concerning the existence of mentally retarded individuals, their place in society, or their care. From contemporary cultures such information is available. The Greeks, for example, placed their defective youngsters in earthenware vessels at the entrance to temples, there to perish unless rescued by some rare soft-hearted soul. The Spartans, with a slightly more merciful cruelty, hurled their handicapped to death from the steep cliffs of Mount Taygetus.

It may be assumed, however, that unlike their neighbours, the Jews responded with kindness to the retarded. Repeated-

ly, God had revealed himself as being concerned about the handicapped (Cf. Lev. 19:14; Ps. 146:8; Zeph. 3:19). How faithfully the people's practice reflected their God's concern can only be surmised. Yet there is great significance in the existence of Bethesda in Jesus' day (John 5). A multitude of invalids awaited healing in this "House of Mercy," of whom some at least were fortunate enough to have an assistant — a family member, volunteer, or paid attendant? — to help them into the healing waters.

Today we still have among us a Bethesda. Also a Pine Rest, an Eastern Christian Children's Retreat, Elim, Salem, Rehoboth, Cascade Christian Home, Christian Horizons and other facilities for the handicapped. In this we follow biblical precept and historical precedent. The Christian community has always had a soft spot for the weak, conscious of the Apostle Paul's words, "if one member suffers, all suffer together." Within the Christian Reformed Church, the principle of mutual support has been given beautiful expression in the new form for the baptism of children which contains a congregational vow pledging that support and continued involvement. The profusion of agencies among us indicates that the Reformed community may justifiably be called a caring community, even though none of this was ever officially the work of the church.

**The cost of care**

Unfortunately, as the committee discovered, most of the above-named agencies provide services only to the higher functioning retarded, those who can dress and feed themselves, work in a workshop, and live with minimal supervision. For the profoundly retarded, who usually also have major physical handicaps, finding a suitable place is most difficult. For a long time, only Pine Rest Christian Hospital cared for them in its Children's Retreat. But one growing obstacle is the staggering cost, well over \$25,000 per person per year. Few families can pay such a huge amount; even individual

congregations may find this impossible.

Adding to the problem is the increasingly strict licensing. Pine Rest has been strongly advised by licensing and accrediting groups to discontinue care for this group of people, the implication being that they can be cared for in a skilled nursing facility. Nursing homes, on the other hand, are reluctant to accept the profoundly retarded because they must receive levels of care and training that the home is unprepared to provide, especially at standard nursing home rates.

Funding rules create problems of their own. Medicaid does not pay if the person is in a "hospital" like the Retreat. Insurance will not pay when he is not in a hospital. Federal, state or provincial funds may be available in one facility but not in another.

For administrators this adds up to a headache. For parents the end result is heartache. Already burdened with the painful reality that they have born a handicapped child, they now face the increasingly frustrating dilemma where to place the child. With the profoundly retarded, they can rarely provide that care themselves, especially when the child becomes older. When Pine Rest, because of cost and certification pressures, decided to phase out the Retreat, it seems as if the only choices left were scarce facilities of other denominations, or public institutions.

But public facilities vary greatly in the quality of care provided. Some parents faced with the trauma of taking their child out of the Retreat could not find anything in their home state or province which they considered adequate. Others felt that, regardless of quality, their child should continue to live in a Christian environment. With this they were in good company. When the committee sent a questionnaire to all pastors in the denomination, eighty-seven percent of them stated their conviction that the Christian community has a covenantal obligation to provide care for these persons in church-related institutions.

Against this background, the

committee considered the question of need. With all members intimately involved with the retarded, three of them as parents, the committee was deeply conscious of the painful issues involved. Using commonly accepted statistics, the expectation was to find perhaps as many as 130 persons in the denomination meeting Synod's criteria of being "so profoundly retarded as to be uneducable and/or untrainable beyond the mental and functional level of a one-year-old."

When the questionnaires were returned by the pastors, however, only 93 names had been suggested. Knowing that some of the facilities listed as providing care to these retarded persons do not serve the profoundly retarded, the committee concluded that the actual number of profoundly retarded individuals is even less. Of the 93 names given, 52 reside in public facilities and the rest in various private facilities including Pine Rest.

**Dissatisfaction**

Perhaps the most revealing discovery from the questionnaires was that only three families indicated they were dissatisfied with their relative's placement in a public facility. None of the families whose relative was in a private facility registered dissatisfaction, although it may be assumed that the parents of those living at the Retreat were at least deeply concerned about future placement.

A real troublesome question was: What is best for the profoundly retarded child? The currently held opinion among professionals is that most of these children can still benefit from regular contact with their families. It is also considered better for the family if they can be personally and frequently involved with their loved one. Nothing affects quality of care as much as regular family visits. Consequently, it may be better for all concerned if the child is closer to home, even if in a public facility — or possibly one of another denomination — than in a distant facility run by an

agency affiliated with the Reformed churches.

Added to this is the reality that these children are uneducable; that is, they will never learn even the fundamentals of the Christian faith or anything else with an intellectual basis. They only relate on a feeling and, at best, a limited awareness level. For this, family interaction is important. In public institutions as much as in private ones many employees may be found who are kind and loving towards the people in their care. Reluctantly, therefore, the committee concluded it could not in good conscience recommend the construction of a private facility. The costs, both of construction and continued operation, would be enormous and the specific benefits few for a very minute group of people.

Synod, after considering the committee's report (Acts of Synod 1979, pp 662-678), likewise did not recommend building a facility while nevertheless declaring that "the severely and profoundly retarded members mentioned in the mandate of 1978 are entitled to quality Christian care, especially where quality public alternatives are not available." Synod further declared that churches have a responsibility to support families as they seek care, perhaps from other denominations, and provide financial help. Synod also requested Pine Rest to continue care for the time being, which they have done, and to consider alternatives to this phase-out plan. Finally, Synod continued the committee to study the needs of the many more persons who are less severely handicapped. (Next week I will address those concerns.)

It may appear to some families as though Synod did not go far enough. Considering geographic distribution, funding dilemmas, and exorbitant costs, little else was realistically and practically possible. But in considering the issues, the church has taken an important first step.

## Mormons plan seven temples

SALT LAKE CITY (EP) — The Church of Jesus Christ of Latter-day Saints (Mormon), plans to build seven new temples in the U.S. and abroad. One will be in Atlanta, Ga., and the others in Buenos Aires, Argentina; Sydney, Australia; Santiago, Chile; Pateete, Tahiti; Nuku'alofa, Tonga; and Apia, Western Samoa.

The 4.3-million-member Mormon Church now has 17 temples and four others under

construction. Temples are sacred buildings reserved for the performance of special ordinances and are not used for regular church meetings.

## Stott appointed to key post

WHEATON, U.S.A. — John Stott, well known Anglican minister, scholar, and writer, has been appointed co-ordinator of the 17 mini-consultations that are part of the ten-day Consultation on World Evangelization to be held during June in Thailand. In making the

announcement, Dr. Saphir Athyal, consultation program director, added that Stott would oversee the post-consultation publications which will furnish resource materials for churches.

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## Geen Ashdodisch gedoe!

Nehemia had heel wat teleurstellingen te boeken toen hij uit Perzie terugkeerde naar Jeruzalem. Koning Artaxerxes had hem tijd gegeven om de muur van Jeruzalem te herbouwen. Dat verlof was spoedig om. Toen moest hij terug naar Perzie. Enige jaren later krijgt hij weer verlof van de koning om naar Jeruzalem te gaan. En de vraag leeft in zijn hart: hoe zal ik mijn volk aantreffen?

Het is jammer, maar er is heel veel dat Nehemia tegenvalt. De Bijbel vertelt ons dat het hem erg tegenviel dat de helft van hun kinderen de taal van Ashdod sprak, of de taal van een van de andere volken, maar ze wisten niet hoe ze de taal van Juda moesten spreken.

Wat zal de toekomst worden van een volk dat voor de helft de taal van Gods volk niet meer verstaat. Ze waren de Joodse taal niet machtig. Heel wat Joodse jongens waren getrouwd met Filistijnse meisjes. Nehemia ontmoette ook Ammonietische en Moabietische vrouwen. Die buitenlandse moeders zorgden er wel voor dat haar kinderen haar 'moedertaal' spraken.

Nehemia constateert de vreemde invloed. Hij spreekt er over met droefheid, en in toorn. Wat zou het heerlijk zijn als het gehele volk, ook al de kinderen, de Here konden loven in de Joodse taal. De taal is van zo groot belang voor het voortbestaan van een volk. Iemand heeft eens gezegd: 'de taal is de ziel der natie, zij is de natie zelf'. Door de taal worden we van de dieren onderscheiden. 'Zij is de Rubicon tussen mens en dier' (Bavinck). Zij is een gave Gods. En Guido Gezelle zong eens: 'Die geen taal heeft, is geen naam waard; waar geen taal leeft, is geen volk'. In het algemeen zou men dus kunnen zeggen: Nehemia ijvert voor de zuiverheid van de Joodse taal.

Elke taal heeft te maken met pogingen om de taal onzuiver te maken. Toen het Nederlandse volk Franse vorsten kreeg uit het huis van Bourgondië kwam er een golf van franse woorden in onze nederlandse taal. Later gingen de ogen er voor open en riep men om taalzuivering.

Bij Nehemia graaft de opmerking echter dieper. Hij is verontrust als hij merkt dat, om het zo eens te zeggen, de halve kerk de taal van de wereld spreekt!

Als joodse kinderen de taal van het eigen volk niet meer kunnen spreken, hoe zullen ze dan Gods Woord kunnen verstaan. Als verbondskinderen de taal der 'onbesneden' spreken, dan wordt het verbond straks verbroken. Dat krijg je als vader en moeder niet één lijn trekken. Dat is het resultaat van een gemengd huwelijk waar geen eenheid des geloofs is. Dan is er verslapping van het gezinsleven. Er is weinig overredingskracht bij het 'joodse' gedeelte van het gezin. En er is te weinig bewogenheid om de verbondspositie van de kinderen. Men zet zich niet in voor een echte 'joodse' opvoeding.

Door een verkeerde opvoeding, door de verkeerde taal werd het volk van God gebracht tot een verkeerd denken, en dan wordt te verwoesting van de gezinnen, en van het volk Gods straks een voldongen feit. De Filistijnse, Ammonietische en Moabietische taal voert van Israels God af!

Bij de opvoeding van de kinderen zullen de ouders op de juiste wijze moeten spreken over de God des Verbonds. En de kinderen zullen dankbaar moeten zijn als hun ouders hen begeleiden door te spreken uit de Schrift. Wat had Nehemia graag in alle gezinnen de taal gehoord waarvan de God des Verbonds zich bediende.

Er wordt vaak heel veel voor de kinderen gedaan om in het maatschappelijke leven een flinke plaats in te nemen, maar is er ook zoveel zorg om onze kinderen op te voeden tot mensen, die de taal van Gods Woord kunnen spreken in de kerk, de staat en de maatschappij?

De Filistijnse taal, de vreemde taal, de verkeerde lectuur, de verkeerde t.v. programma's, de wereldse ditties zijn injecties die de kinderen langzamerhand ontvankelijk maken voor beginselen die Gods rijk en volk ondermijnen. En dat is niet te onderschatten. Vooral niet als in ons eigen gezin de zaak niet zuiver is.

Nehemia zag vrouwen met wie de Joden niet hadden mogen trouwen. Trek geen juk aan met een ongelovige, is de boodschap van Oud en Nieuw Testament. Via de vreemde vrouwen en de vreemde taal komt Gods volk tot een vergeten van God en Zijn Verbond. Dan wordt God boos. Ook Nehemia, Gods dienstknecht is erg kwaad. Hij laat de vaders van die kinderen die geen joods meer kunnen spreken bij zich komen. Hij geeft hen er van langs. Hij zegt hen ongezoeten de waarheid. Geeft sommigen een pak slaag. Hij trekt ze aan de haren. Schudt ze door elkaar.

Of deze hardhandige preek geholpen heeft? De weergave er van zal ons moeten helpen om onze kinderen niet voor te gaan in het spreken van 'een vreemde taal', want wij hebben beloofd dat wij hen van Gods Woord en van Zijn Verbond breder zouden onderwijzen. Zulk onderwijs mag bij wijze van spreken in het gezin niet gegeven worden door een huwelijkspartner die 'de taal der Schrift' niet verstaat. Het moet echt Bijbels onderwijs zijn. En dan door vader en moeder! Weg met dat Ashdodisch gedoe in een gezin waar de Here gevreesd moet worden!

J. VanHarmelen

## Ontario: Een water paradijs

door Marcus Van Steen

(Canadian Scene) — Een van de aantrekkelijkste wegen in Ontario wordt door de meeste vacatiegangers genegeerd. Wat we hiermee bedoelen is de Trent-Severn Waterway, een systeem van kanalen, rivieren en meren dat door schepen gevolgd kan worden door prachtige gebieden in zuid Ontario, van het Ontario Meer tot aan Georgian Bay.

Dit systeem van kanalen dat halverwege de vorige eeuw tot stand kwam was oorspronkelijk voornamelijk bedoeld voor de koopvaardij, maar tegenwoordig wordt het vrijwel uitsluitend gebruikt door plezier vaartuigen. Zij die geen eigen boot bezitten kunnen boten huren... en als u liever gevaren wordt in plaats van zelf het roer te hanteren, dan kunt u deelnemen aan een van de vele reizen met rondvaartboten.

Het kanalsysteem begint bij Trenton aan de mond van de Trent River. Via deze rivier, en verderop via een kanaal komt u dan in Rice Lake terecht en dit is een overgetelijke tocht langs prachtige bossen en in rijk viswater. Via de Otonabee Rivier komt u vervolgens in Peterborough aan en het grootste evenement dat u dan



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serie juwelen omgeven door prachtige bossen, naar Lake Simcoe en dan noordwaarts naar Port Severn aan Georgian Bay.

De route is de laatste jaren in het bijzonder voor pleziervaartuigen toegerust. Overal langs de route staan richtingsaan-  
Vervolg op pag. 21

## Onder Ons

### Kerkelijk gemeenschap van vroeger

door A. Helder,  
Belmont, Ontario

Als we terug zien op de eerste tijd in Canada dan was het aan de ene kant een moeilijke tijd maar aan de andere kant als gemeente was het een mooie tijd. We waren een grote familie.

Toen we hier in 1949 kwamen was er 's middags kerk in de basement van de Baptist kerk. Na ongeveer een jaar hadden we kerk in de town Hall en hadden we tweemaal kerk. We namen brood mee en aten met elkaar. Als we klaar waren gingen we meestal de South St. in om te kijken hoe het met de kerkbouw ging.

Voor ons die de kerk hebben zien bouwen was het wel een beetje een treurig gevoel toen de oude kerk werd afgebroken.

Er was ook een emigratie vereniging begonnen en de eerste tijd hadden we vergadering in de pastorie waar Dominee en Mevr. Gritter woonden. We hebben veel aan Dominee Gritter te danken en ook aan Mevr. Gritter. Ze stonden altijd klaar om te helpen. Dominee Gritter was altijd op weg om emigranten te bezoeken. Als er iemand moeilijkheden had met de

farmer moest Dominee Gritter er aan te pas komen om het recht zien te krijgen en als er geen andere mogelijkheid was, een andere farmer zien te vinden.

Als we vergadering hadden in de pastorie kregen we er we naar huis gingen allemaal koffie met cake.

Consistory en Young People, al de vergaderingen werden in de pastorie gehouden. Als er niet genoeg stoelen waren werden er planken gelegd van een stoel naar een ander.

Dominee Gritter had niet alleen Aylmer om voor te zorgen maar Noord van London in Ilderton werd ook kerk gehouden, later werd er in London kerk gehouden in plaats van Ilderton.

Het was nog niet zo gemakkelijk voor velen van de nieuw aangekomenen om naar de kerk te gaan. De meesten hadden geen car en konden ook nog geen car rijden. Dominee Gritter had een nieuwe car meegekregen maar in anderhalf jaar was hij versleten. Wij hebben er een keer met zijn veertien in gezeten. Eer hij ons weg bracht zei hij: 'Dat moet mijn vrouw even zien.'

Vanuit de States kregen wij

een panel truck er werden banken ingezet en zo werden wij opgehaald naar de kerk. Er waren enkelen van de jongeren die werden aangesteld om de mensen op te halen.

Er moesten twee trips gedaan worden want ze konden er niet allemaal ineens in. Dus een deel van de mensen moest al vroeg klaar staan en dan moesten ze bij de kerk een tijd wachten. Degenen die 's morgens eerst opgehaald werden mochten na de dienst weer eerst naar huis gebracht worden.

Langzamerhand kwamen meer mensen in het bezit van een car. Het waren niet altijd de beste cars en de mensen werden ook nog wel eens genomen bij het kopen van een car. De eerste Zondag dat we naar de kerk gingen zagen we een car die niet wou starten. Er werd gekrengd en toen dat niet wou gingen er heel wat mannen met elkaar aan het duwen om de car op gang te krijgen.

Onder Ons is een rubriek door C.C. lezers over het Canada van vroeger, het tempo van leven van vandaag en over kwesties als school, kerk en politiek.



# Wat de studie van Calvin betekent voor mij

door Lester De Koster

De Wachter — Het is moeilijk een aspekt van het moderne leven te vinden waar sporen van Calvin invloed niet opgespoord kunnen worden, hetzij in theologie, politiek, onderwijs, economie, of zelfs de kunsten. Maar het neemt tijd om dat te ontdekken, en Calvin wordt dikwijls afgewezen, zelfs onder „Calvinisten” evenals in seculaire leerboeken als de „tiran” van Geneve. Misschien dacht ik ook zo over hem in wat nu lang verleden schijnt.

Het begon aldus. Ik werd benoemd als Directeur van de Bibliotheek van Calvin College en Seminarie in 1950. Ik besteedde mijn zomers en ook avonden aan cursussen aan de Universiteiten van Chicago en Michigan en behaalde mijn Master's grand in Library Science tegen 1954. Terzelfder tijd waren wij bezig met ontwikkeling van wat de Dr. H. Meeter Calvinism Research Collection werd, thans een van de besten in dit soort in de wereld.

Dus toen ik besloot om te doctoreren in Library Science, geen veelvoorkomende graad en spaarzaamlijk toegekend, hoopte ik 't werk voor die graad te combineren met het ontwikkelen van de Calvinisme collectie. Het liep zo uit dat de twee projecten samen gingen voor meer dan tien jaren.

In 1954 overtuigde ik de faculteitscommissie aan de Universiteit van Michigan om mij het proefschrift, dat vereist wordt voor de Ph.D. graad, te laten schrijven op het gebied van boeken en artikelen geschreven over Calvin en Calvinisme sinds 1900. De commissie bepaalde dat dit gedaan moest worden met geschriften in 't Engels, Nederlands, Frans en Duits. Eer ik klaar was met het proefschrift had ik zo'n 1500 boeken en artikelen over Calvin en Calvinisme gelezen of gescandeerd en opgesomd, en ook al de werken van Calvin vertaald in het Engels, ongeveer 70 delen. Dit alles ordende ik in een proefschrift dat uitgroeide tot meer dan 500 bladzijden.

Er waren dikwijls tijden waarin het hopeloos boven mijn bereik leek. Maar dan porden familie en vrienden mij aan om weer aan 't werk te gaan. En in juni, 1964, in de tegenwoordigheid van President Johnson, die de spreker was op 't promotie programma van de Universiteit, werd de begeerde kap over mijn hoofd geslipt.

En ik was zeer verliefd geworden op Oom Jan.

Ik weet wat Dr. Ford Lewis Battles bedoelde toen hij mij eens vertelde, „Calvin is een ziekte geworden, en het enige geneesmiddel is meer dosissen van hemzelf.” Zo is het.

Wat is dit alles voor mij komen te betekenen? Ik weet niet hoe ik die vraag moet

beantwoorden in enige rangschikking van belangrjkheid. Maar ik denk aan zaken als de volgende:

Er is een groeiende kennis-making met genie. Zoveel van wat wij lezen en horen is alle-daags. Zo weinig van onze tijd wordt besteed, of kan besteed worden aan het beste. Voor een druk decennium, lang nadat het gezin ter ruste was gegaan, kreeg ik eerstehandse kennis aan een van degenen wier

denken en werken brede aspekten van de moderne tijd kwamen te beïnvloeden. Deskundigen in theologie, in ecclesiologie (kerkleer, vertaler), in liturgie, in onderwijs, in staatkundige wetenschap, en zelfs in muziek en de kunsten en de fysische wetenschappen, getuigden van het effect van Calvin op hun gebieden. Maar, zoals ik zeg, het neemt een lange tijd om dat te ontdekken.

Het is algemeen bekend, bijvoorbeeld, dat Shakespeare en de King James vertaling van de Bijbel de ontwikkeling van de Engelse taal sterk hebben beïnvloed. Ook is het goed bekend dat Luther's vertaling van de Bijbel vorm gaf aan de ontwikkeling van het Duits. Maar zelfs de deskundige in de Franse taal in mijn doctorale commissie moest overtuigd worden dat Calvin's vertaling van de Bijbel in het Frans, als

deel van zijn commentaren, van evenveel belang was in de ontwikkeling van het Frans.

Het was Dr. Raymond Kilgour, deskundige in de zogenaamde Romaanse talen, waarvan 't Frans er een was, die 't eerst mijn bewering — afgeleid uit mijn lezen —, dat Calvin's Bijbel een mijlpaal was in de groei van de Franse taal, bestreed.

„Ik betwijfel dat,” zei Dr. Vervolg op pag. 20

## Kleine veroordelingen veroorzaken nu geen grote problemen meer.

Vanaf 31 maart maakt een nieuwe wet het eenvoudiger om vlugger af te rekenen met kleine overtredingen.

### Hoe is de wet voor kleine overtredingen eenvoudiger?

Tot nu toe heeft de rechtbank van de provincie alle veroordelingen verwerkt op dezelfde manier, van kleine overtredingen tot ernstige misdaden. Er werd wel recht gedaan maar het duurde vaak lang.

Op 31 maart 1980 is een nieuw rechtssysteem in werking getreden dat ontworpen is om procedures betreffende kleine veroordelingen sneller en gemakkelijker te maken.

### Hoe werkt de nieuwe wet?

Als u nu voor een kleine veroordeling beboet wordt zult u een eenvoudig formulier krijgen waarop 3 keuzemogelijkheden worden vermeld:

1. U kunt het **schuldig** pleidooi tekenen aan de achterzijde van het formulier en dat opsturen, met de boete, aan het gerechtshof.
2. U kunt het **niet schuldig** pleidooi tekenen en dat opsturen aan het gerechtshof, in welk geval u bericht zult ontvangen betreffende tijd en plaats van de rechtszitting.
3. U mag uzelf **schuldig** verklaren met een verklaring. Dit is een nieuw recht dat u mag gebruiken als u niet de aanklacht zelf wilt betwisten maar inplaats daarvan de omstandigheden wilt uitleggen. U kunt proberen een vermindering van de straf te

krijgen of een verlenging van de periode om de boete te betalen.

Loop binnen op het Provincial Offences Court dat op uw kennisgeving wordt aangegeven of stuur iemand om op te treden als uw vertegenwoordiger. Ook de kantooruren worden op die kennisgeving aangegeven en u hoeft geen afspraak te maken.

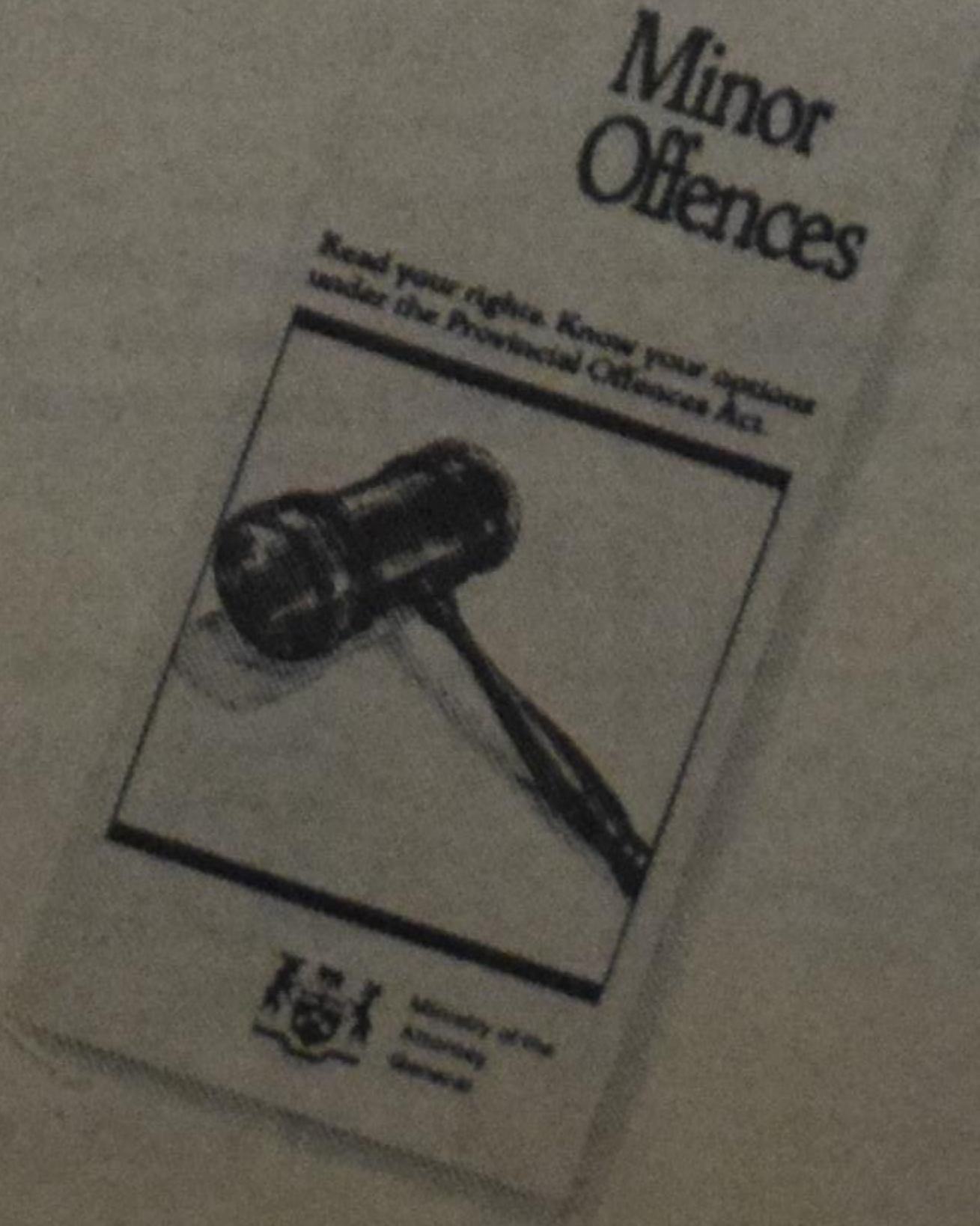
### Wat valt er onder?

Bijna alle overtredingen tegen provinciale wetten en regels: Highway overtredingen zoals te snel rijden, het niet dragen van veiligheidsgordels of het op peil houden van de veiligheid van de auto. Ook overtredingen van Ontario's wetten, zoals de wet op de drankvergunningen, de wet op jagen en vissen, en de wet op gemotoriseerde sneeuwvoertuigen. In de toekomst zullen parkeer-overtredingen ook onder dit nieuwe systeem vallen.

### Welke verantwoordelijkheden heb ik nog meer?

Als u binnen 15 dagen niet een van de drie opties gebruikt hebt, of als u de veroordelingskennisgeving negeert, dan neemt het gerecht aan dat u de aanklacht niet wenst te betwisten. Het gerecht kan dan een veroordeling tegen u gelasten en een boete opleggen. Deze boete moet binnen 15 dagen worden betaald en de rechtbank heeft de macht om onbetaalde boetes te innen. Na veroordeling van een overtreding met een auto kan de rechter uw rijbewijs in beslag nemen totdat de boete is betaald.

Wel, als u meer te weten wilt komen over de nieuwe wet betreffende kleine overtredingen, er zijn gratis folders verkrijgbaar in de supermarkten en in de provinciale gerechtshofgebouwen. Of schrijf naar: Provincial Offences Information, Queen's Park, Toronto.



R. Roy McMurtry,  
Attorney General

William Davis, Premier



## Wat de studie van Calvin betekent voor mij — vervolg . . .



Kilgour, „maar geef mij een werk om het te bestuderen.” Hij was een man zo hoffelijk als ik ooit ontmoet heb, en de bekwaamste in mijn commissie. En de volgende week rapporteerde hij: „Ja, en zijn bronnen stemmen in dat Calvin even belangrijk was voor het moderne Frans als Luther geweest was voor het moderne Duits.” Zelfs de deskundige moest dat gewaar worden — door andere deskundigen, niet door mij!

De invloed van Calvin is begraven geworden onder de voortdurende herhaling van aanvallen op hem, inzonder-

heid aangaande de zaak van Servetus — die gewoonlijk verkeerd wordt voorgesteld. En voor iemand die zich met toeneming verbaast over het genie van Calvin wordt de bereidheid van „Calvinisten” om zijn rol in de geschiedenis van het Westen een zaak van grote frustrering.

Maar, allereerst dan, levende met Calvin plaatst iemand in het gezelschap van een van de grote figuren in de geschiedenis. Ik geloof dat het zulk een figuur is die de richting genomen door cultuur en beschaving verandert, en dat wij gewone mensen onze eigen

tijden het beste kunnen dienen door anderen er op attent te maken, dat het zo is. Wat betere dienst kunnen onderwijzers/en redakteurs bewijzen dan studenten en lezers te wijzen op het beste? Niet het „beste” volgens onze eigen normen, maar het „beste” als beoordeeld naar hun invloed op de loop der geschiedenis. En onder deze geldt niemand hoger dan Calvin.

Vreemd is het dat terwijl de belangrijkheid van Calvin teleurstellend geïgnoreerd wordt door vele „Calvinisten,” ze ingezien werd door een van

de grote Marxisten van deze eeuw, Leon Trotsky. Calvin en Marx, zei Trotsky, waren de twee grote revolutionairen in de Westerse wereld. Ik denk dat hij daarin juist was. En Trotsky was ook onder de mannen van genie die culturen vormen. Het is niet waarschijnlijk dat zijn *Geschiedenis van de Russische Revolutie* (waaraan hij zoveel leiding gaf) ooit verbeterd zal worden. Als men begint te zoeken naar de bron van Calvin's invloed, beide in Geneve en in Europa en in de eeuwen die volgden, komt men tot wat eerst een verrassende ontdekking is. Wat was de bron van zijn invloed?

Calvin had geen ideologie. Dat wil zeggen, hij had geen systeem van ideeën die hij oplegde op gebeurtenissen. Calvin had geen filosofie die hij probeerde af te lezen uit geschiedenis, ofschoon hij de antieke wijsgeren en het denken van St. Thomas kende.

Calvin had eenvoudig een preekstoek en een Bijbel, en hardnekkige moed. Zijn kracht kwam niet voor uit zijn eigen ideeën. Hij had geen schema's voor een „goede” samenleving. Hij had geen systeem van sociaal denken. Zijn *Institutie* is niet eens een poging tot systematische theologie. Hij geloofde, meen ik, niet dat een systematische theologie mogelijk is. Zijn *Institutie* is pastoraal en is bedoeld om het lezen en horen van de Bijbel gemakkelijker te maken voor gewone mensen.

Wat eindelijk naar boven komt, als men Calvin leert kennen, is zijn volkomen vertrouwen op het levende Woord van de levende God, als geopenbaard in de geïnspireerde Schriften. En ook zijn volkomen bekendheid met het totale leven van Geneve, en met de politiek van Europa — en daarop richtte hij zich als hij het machtige Woord preekte en onderwees.

Calvin komt meer en meer opdoemen boven zijn tijd als een man met een Bijbel in zijn hand, z'n waarheden op zijn lippen, leiding gevende uit dat Woord aan het leven van een stad, aan de zaken van wereld-deel en aan de gang van verscheidene eeuwen van Westerse geschiedenis. En hoe meer men dit bemerkt, hoe meer men hongert naar terugkeer van zulk een waardering voor de Bijbel.

Calvin zag het Woord nooit als beperkt tot de redding van de ziel. Hij beschouwde het Woord als gegeven door God om gestalte en richting te geven aan een cultuur en beschaving. En hij zag de Kerk als kansels steunende juist voordat dat doel.

Vroeg in zijn leven, in de beroemde briefwisseling tussen hemzelf en Kardinaal Sadeleto, maakte Calvin het duidelijk dat hij exclusieve zorg voor onze persoonlijke zaligheid beschouwde als



# Dolle dieren zijn een gevaar deze lente.

Hondsdolheid, dat door besmette dieren verspreid wordt, is een serieus probleem in Ontario.

Deze lente gaat het vooral om de bewoonde gebieden waar wilde dieren . . . vooral

stinkdieren . . . huisdieren en kinderen die er mee in aanraking komen, besmetten.

Kinderen moeten gewaarschuwd worden wilde dieren te vermijden, vooral als ze ziek of erg vriendelijk lijken, want dat betekent vaak dat ze dol zijn.

Huisdieren moeten geregeld ingeënt worden en 's nachts binnen gehouden. U kunt ook helpen hondsdolheid te beperken door het aangeven van huisdieren of wilde dieren die vreemd doen, aan de politie, humaan society of gezondheidsdienst.

Raak geen dode dieren aan en contact direct uw dokter of gezondheidsdienst als uw kind of huisdier in aanraking komt met wilde dieren. Raak uw huisdier niet aan met blote handen nadat het met een dol dier gevochten heeft. Vraag om raad aan een veearts.

Als u meer over hondsdolheid wilt weten schrijf voor een gratis brochure, **DIEREN, HONDS-DOLHEID EN U** naar the Ontario Health Resource Centre, Queen's Park, Toronto, Ontario M7A 1S2.



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Minister

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beneden de Christenmens te zijn. Christus kwam om ons „te redden,” ja, maar alleen in het proces van het gebruiken van ons als Zijn discipelen om onze samenleving te structureren door het Woord. Laat de Christen zoeken alleen het Woord te gehoorzamen in vorming van menselijke relaties onder het mandaat daarvan, en die Christen zal ontwaken na de dood in de tegenwoordigheid van zijn Heer — daar zal Jezus voor zorgen.

En dit is de reden waarom Calvinisten spoedig onvervaard strijders waren voor politieke vrijheden — zodat zij God konden aanbidden overeenkomstig het geweten in het dagelijkse leven. Dit is de reden waarom Calvinisten alle levenssterreinen beïnvloedden — zij waren gehoorzaam aan het Woord, krachtig gepreikt en onderwezen in hun kerken.

Calvin's gevechten — en ze waren vele — waren altijd met degenen die het gezag van het Woord of de preekstoel of de kerkeraad verzwakten. En Calvin's grote kracht en moed kwamen uit de diepe overtuiging dat zo lang als hij het Woord verkondigde hij aan God's zijde was en God aan de zijne.

Hoe verrukkend was het hem te volgen door bedreigingen op zijn leven, door pogingen om hem schrik aan te jagen om hem uit Geneve te verdrijven, door het plan om Servetus op te heffen om hem te verplaatsen — en te weten dat het zelfde Woord dat hem bijstond niet minder levendig is en voor de hand in de Schriften op onze tafel.

En hoe belangrijk is het te zien dat wij niet beginnen vanuit het Woord om elders te komen, maar dat wij altijd beginnen met de geïnspireerde Bijbel en daarmee en daaronder wandelen, zullen wij ooit ergens gaan. Ik veronderstel dus, dat het bovenal 't ontzag voor genie en de prestaties daarvan waren die trokken tot de Calvin die ik leerde kennen. En die van mij iets van een Calvinist fanatiek maakten, die eens dacht dat de vonk die mij zo te pakken kreeg spoedig zou overslaan naar anderen.

Dit, zo vrees ik, is niet waar gebleken. Maar ik geloof, dat het tijdperk van Calvin voor ons ligt, zowel als achter ons.

Er zal een tijd komen waarin het fundamentalisme verwekt door Luther en gezoogd door Wesley zal gezien worden als te veel bezorgd over de persoonlijke zaligheid van de enkele ziel. Wanneer het Anabaptisme, dat Calvin zo vurig bestreed, zal tonen de ledigheid van z'n perfectionisme en sociale onverschilligheid. En wanneer de ideologie van het Marxisme z'n loop zal hebben gehad.

En er zal honger en dorst zijn naar de leiding van het Bijbelse Woord, in alle zaken van het leven. En dan zal het in herinnering komen dat onder de invloed van Calvin dat

geopenbaarde Woord een werelddeel aangreep en tiranniën van hun macht beroofde, een nieuwe beschaving motiveerde in Amerika waar God gediend kon worden (en, helaas, niet gediend) in vrijheid. Dan, denk ik zullen velen vragen: „Hoe deed Calvin het?”

En zullen ze tot hun verrassing ontdekken, evenals ik, dat hij het deed van een preekstoel, dikwijls vijf keer per week, en in een schoollokaal bijna iedere dag, met slechts twee machtige wapens: 1) een Bijbel die hij van

begin tot einde bijna van buiten kende, 2) en een geweldige geleerdheid die bijna alles wat voor hem geschreven was bevatte, en een intieme kennis van de politiek, de handel, de sociale toestanden, de militaire manoeuvres, en het gewone dagelijkse leven in zijn stad en in zijn wereld. Hij kon spreken, en sprak inderdaad, het geheel van het Woord tot het geheel van zijn tijden.

Ja, ik geloof er zal een tijd komen, wie weet wanneer, wanneer God's voorzienigheid weer een dorst naar zulk een genie zal opwekken — en die

dorst zal lessen met een andere gelijk „Oom Jan.”

Ik hoop dat het spoedig gebeurt!

#### Vervolg van pag. 18

wijzers en ook aanwijzingen waar men benzine en voedingsartikelen kan kopen, alsmede plaatsen waar boten gehuurd kunnen worden. Historisch belangrijke plaatsen staan aangeduid, waaruit blijkt dat deze route vroeger ook vaak gevolgd is door ontdekkingsreizigers en pelzenhandelaars. Langs de route vindt u ook provinciale kampeerterreinen in de buurt van de grotere aanlegplaatsen.

De avontuurlijk aangelegde bootliefhebbers kunnen vanuit Georgian Bay het Huron Meer op, en, via het Sault Ste. Marie Kanaal, zelfs naar het Bovenmeer. Als men weer terug wilt naar het Ontario Meer, dan kan dat vanuit Lake Huron via de St. Clair River, Lake St. Clair, Lake Erie en dan door het Welland Canal naar Lake Ontario.

Zij die deze reis gemaakt hebben vergeten het nooit meer!

## Een goede keuze en een voordeel voor alle Canadezen!



De CF-18, een goede keuze en een voordeel voor ons allen in Ontario en Canada.

**Het gouvernement van Canada heeft het beste oorlogs vliegtuig voor onze bescherming gekozen — de CF-18. En deze keuze offert Ontario belangrijke economische voordelen vandaag en in de toekomst.**

#### Een voordeel voor onze veiligheid.

De CF-18 is sterk, modern en betrouwbaar. Het is aanpassend. Door haar voortreffelijke technologie, veelzijdig ontwerp en grote verscheidenheid in militaire mogelijkheden, kan het aan nieuwe technologieën en aan onze veiligheid beantwoorden. Deze blijvende voordelen

maken het de keuze voor Canada.

#### Een voordeel voor de economie in Ontario.

Bij het kiezen van de CF-18 heeft Canada met veel succes een overeenkomst gesloten dat grote voordelen zal geven aan onze zakenwereld en industrieën. We krijgen meer dan 137 vliegtuigen. De bindende overeenkomst met McDonnell-Douglas belooft nieuwe investeringen en aankoop voor fabrikanten in allerlei gebieden, hulp in de export en de verandering naar nieuwe technologieën in Canada. Het betekent groei. Het totaal bedrag van

meer dan \$3 miljard in contracten zal worden uitbesteed aan firmas in Canada in de komende 15 jaar en dat schept duizenden nieuwe werkgelegenheden.

Een groot gedeelte hiervan komt Ontario ten goede, vooral in de industrie van aerospace en elektronica.

#### Een voordeel voor de zakenwereld in Ontario.

De CF-18 schept bijzondere en interessante mogelijkheden voor Ontario. Vele Canadeze zaken en industrieën, groot en klein, zullen deelnemen in een groot aantal projecten begon-

nen door het McDonnell-Douglas contract.

Het ligt nu aan ons er iets mee te doen. Gebruik deze gelegenheid. Canada is afhankelijk van U/W initiatief en doorzettingsvermogen. Allen in Ontario kunnen profiteren van de voordelen.

#### Het is een voordeel!

Als u meer wilt weten over de mogelijkheden die bestaan voor uw zaak, contact uw Government of Canada Business Information Centre. (In Toronto, (416) 369-4941. Elders in Ontario vraag uw operator voor Zenith 0-3200.)



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## CALVINIST CONTACT

99 NIAGARA STREET, ST. CATHARINES,  
ONT. L2R 4L3, (416) 682-8311

## THANKS

**FEDDEMA:** We give thanks to God for our unforgettable 50th Anniversary celebration. A special thank you to our children and grandchildren for all they did for us. We also like to thank everyone for their gifts, flowers, cards, visits and good wishes.

Mr. and Mrs. S. Feddema,  
Bowmanville, Ont.

**FLACK:** We like to thank our children for the work they put in to making our 25th Anniversary such a nice and enjoyable evening, and to thank our friends and family for all the best wishes, cards, gifts and flowers, and above all to our heavenly Father for his constant care and love all these years. We pray that he will keep us for many years to come.

Tom & Margaret Flack,  
R.R.#2, Newmarket, Ont. L3Y 4V9.

**HUIZINGA:** We wish to express our sincere thanks to our children, grandchildren, relatives and friends, from far and near, for the best wishes, flowers, cards, etc., on the occasion of our 50th Wedding Anniversary. We thank the Lord who, in his goodness, spared our lives so that we could celebrate this day together.

Mr. and Mrs. J. Huizinga,  
294 Caradoc St., Strathroy, Ont.

**OLDENGARM:** We wish to express our sincere thanks to our children, grandchildren, relatives and friends, far and near, who made our 45th Wedding Anniversary such a joyful day. Thanks for the best wishes, cards and flowers. Above all thanks to the Lord for his protecting care over all those years. Geert and Jantina Oldengarm, (nee Joldersma), Harriston, Ont.

**PROVOOST:** We wish to express our sincere thanks to all of you who remembered our 55th Wedding Anniversary on May 7, 1980. Thank you for the cards, flowers, gifts and visits. Special thanks to Piet and Mary for their time and devotion. Above all, we thank our heavenly Father for his love and blessings and protecting care throughout all these years. Thank you.

Pieter and Sarah Provoost,  
R.R.#7, Aylmer, Ont. N5H 2R6.

**SIERTSEMA:** We wish to thank all our relatives and friends for their cards, letters and best wishes received on our 50th Wedding Anniversary.

Mr. and Mrs. A. Siertsema,  
Blyth, Ont.

**VISSER:** Mr. and Mrs. A. Visser wish to thank everyone for their flowers, cards and best wishes received on the occasion of their 60th Wedding Anniversary. It was greatly appreciated.

Mr. and Mrs. A. Visser,  
Simcoe, Ont.

## BIRTHS

**DOEF:** William and Ann praise God for the safe arrival of their son, IAN WILLIAM, on Friday, May 16, 1980 at Belleville General Hospital. A brother to Peter, Yvonne and Stephanie.  
R.R.#1, Plainfield, ON.

## BIRTHS

**DE JAGER:** "The spirit of God has made me and the breath of the Almighty gives me life" (Job 33:4). With joy we announce the birth of our son, AARON TEAKE, born May 3, 1980, weighing 9 lbs. 1 oz. A brother for Joanna Betsie, Julius and Jo-Anne de Jager (nee Van Dijk), 947 Silverdale Rd., Peterborough, Ont. K9J 7W5.

**DE JONG:** John and Nancy (nee Geurkink) with joy in our hearts we join together to praise God for the birth of our first child, a healthy daughter, PAMELA, born on May 5, 1980. She is the first grandchild for the proud grandparents, Mr. and Mrs. Arie Geurkink of Iroquois, Ont., and Mr. and Mrs. Stewart De Jong of Chesterville, Ont. First great-grandchild for Mr. and Mrs. Fred Zandbergen of Brinston, Ont., and also a 1st great-grandchild for Mr. and Mrs. John Geurkink of Brinston, Ont. 3rd great-grandchild for Mr. and Mrs. Eelka De Jong of Lacombe, Alta., and 19th great-grandchild to Mrs. Jannes De Jong of Chester-ville.  
R.R.#1, Chesterville, Ont. K0C 1H0.

**HOLLOWAY:** Keith and Linda Holloway thank the Lord for the safe arrival of their son, MICHAEL ALLAN, born May 10, 1980. A brother for Joanna. 5th grandchild for Mr. and Mrs. H. Holloway of Brantford, 4th grandchild for Mr. and Mrs. L. Nymeyer of Cayuga, 10th great-grandchild for Mr. and Mrs. G. Vander Sleen of Pembroke. 16 Hardy St., Brantford, Ont.

**KOORNNEEF:** With great joy and thankfulness, we, Henry and Jo-Anne, thank God for the safe arrival of and for entrusting to our care, DIANA CHRISTINE. She was born, May 12, 1980. First grandchild for Mr. and Mrs. A. de Rijcke of Guelph, Ont., and 2nd grandchild for Mr. and Mrs. Arie Koornneef of Beamsville, Ont.  
1 Woodeden Rd., Grimsby, Ont. L3M 4L8.

**NYMEYER:** "Lo, sons are a heritage from the Lord; the fruit of the womb, is his reward" (Psalm 127). We, John and Phyllis, are thankful to God for entrusting into our care, our first child, a son, JACOB TIMOTHY, born May 8, 1980. 4th grandchild for Mr. and Mrs. Jan T. Nymeyer of R.R.#2, Alma, and 22nd grandchild for Mr. and Mrs. Jacob Thalen Sr., of R.R.#4, Listowel.  
R.R.#2, Alma, Ont. N0B 1A0.

**OOSTERHOF:** With thankfulness to God, Joe and Rita are very happy to announce the safe arrival of a daughter, JOANNE MARIA, born on May 8, 1980, weighing 9 lbs. 11 oz. A new baby sister for Jamie, David and Teresa. Happy grandparents are Mr. and Mrs. J. VanHarmelen of Georgetown, Ont., and Mr. and Mrs. S. Oosterhof of Grand Valley, Ont.  
R.R.#2, Grand Valley, Ont. L0N 1G0.

**VISSCHER:** With great love and joy we welcome to our home, HARMONY ALICIA, born May 14, 1980. Thankful parents: Bert and Tina. Sister to Henrietta, Jeanette, Peter and Tanya. Granddaughter to Mr. and Mrs. P. Visscher and Mr. and Mrs. B. Bylsma. "See this child before you Lord; You, who give her life; Keep her in your sight, O Lord; Now and all her days."  
R.R.#1, Hay P.O., Ont. N0M 1W0.

## MARRIAGES

**BOLT-ENSING:** Mr. and Mrs. B. Bolt and Mr. and Mrs. J. Ensing are happy to announce the marriage of their children, ELIZABETH and FRED. The ceremony will take place, D.V., on Saturday, May 31, 1980 at 4:00 p.m., in the Ladner Chr. Ref. Church.  
Future address: 6205 120th St., Delta, B.C. V4E 2A6.

## MARRIAGES

**BROUWER-FLUIT:** Mr. and Mrs. Peter Brouwer and Mr. and Mrs. Ralph Fluit are happy to announce the marriage of their children, FLORY and CHARLIE. This ceremony of love will take place, D.V., on Saturday, June 14, 1980 at 5:00 p.m., at the Mount Hamilton Chr. Ref. Church, Hamilton, Ont. Rev. J. Nutma officiating.  
Future address: 49 Kennedy Ave., Hamilton, Ont.

**BURNS-SNATERSE:** Mrs. Al Burns and Mr. and Mrs. Jack Snaterse are happy to announce the marriage of their children, NANCY and PETER. The ceremony will take place, the Lord willing, on Saturday, June 21, 1980 at 2:30 p.m. at the All Saints Anglican Cathedral, 10035 - 103 Street, Edmonton, Alta. Rev. W.R. McDuaid officiating.  
Future address: 11837 - 65 St., Edmonton, Alta.

**HAGEMAN-BOL:** Believing the Lord has brought them together, Mr. and Mrs. Fred Hageman of 707 King Rd., Burlington, Ont., are pleased to announce the forthcoming marriage of their daughter, ALIDA FENNA to JOHN LAWRENCE FREDERICK BOL, son of Mr. John Bol and the late Mrs. Bol, of Burlington, Ont. The wedding will take place, the Lord willing, on Saturday, June 7, 1980 at 3:00 p.m., at the Bethel Chr. Ref. Church of Burlington. Rev. G. Hoytema officiating.  
Future address: Apt. #109, Princess Bldg., Prospect St., Burlington, Ont.

**KOOLE-HUNSE:** Mr. and Mrs. Paul Koole and Mr. and Mrs. Lambert Hunse, are happy to announce the forthcoming wedding of their children, JOANNE and HANK. The ceremony will take place, D.V., at 4 p.m., June 7, 1980 in Trinity Chr. Ref. Church, 99 Scott St., St. Catharines, Ont. Rev. R. Sikkema officiating.

**KUIPER-HENSEN:** Mr. and Mrs. Jay Kuiper from Grand Rapids and Mr. and Mrs. Kleis Hensen from Brantford, are pleased to announce the marriage of their children, JANET and WILLIAM. The ceremony will take place, the Lord willing, on June 7, 1980, at 12:00 noon in the Shawnee Park Chr. Ref. Church, in Grand Rapids.  
Future address: 36 Auburn S.E., Grand Rapids, Mich. 49506.

**MUIZELAAR-TEENINGA:** Mr. and Mrs. Hains Muizelaar of Bowmanville and Mr. and Mrs. Peter Teeninga of Oshawa are happy to announce the marriage of their children, JENNY and JAKE. The wedding will take place, D.V., on Saturday, June 14, 1980 at 3 p.m. in the Rehoboth Chr. Ref. Church, Bowmanville, Ont. Rev. A. DeJager officiating.  
Future address: 127 Baldwin St., Newcastle, Ont. L0A 1H0.

**VANDERLINDE-VAN MARUM:** Mr. and Mrs. John VanderLinde, Corunna, Ont. and Mrs. and Mrs. Guy Van Marum, Sarnia, Ont., are pleased to announce the forthcoming marriage of their children, MARIE and JACK. The wedding ceremony will take place, the Lord willing on Friday, June 20, 1980 at 7 p.m. at the Second Chr. Ref. Church, Sarnia, Ont. Rev. F. Bakker officiating.  
Future address: 1435 Blackwell Rd., Sarnia, Ont.

**VANDER MEULEN-VERBEEK:** Mr. and Mrs. G. Vander Meulen are pleased to announce the forthcoming marriage of their daughter, ANNETTA to WILLIAM, son of Mr. and Mrs. M. Verbeek of Richmond, B.C. The wedding ceremony will take place, the Lord willing, on June 21, 1980 at 2:30 p.m., in the Richmond Chr. Ref. Church. Rev. P.J. Jonker officiating.  
Future address: #90 - 10200 4th Avenue, Richmond, B.C.

## MARRIAGES

**POELMAN-VANDER SCHAAF:** Mr. and Mrs. Jannes Poelman are pleased to announce the marriage of their eldest daughter, AUDREY J.C. to RALPH VANDER SCHAAF, son of Mr. and Mrs. Jacob Vander Schaaf. Wedding to take place at 2:00 p.m. at the First Chr. Ref. Church, Duncan, B.C. Rev. J. dePater officiating.  
Future address: #406 - 2544 Beverley St., Duncan, B.C.

**RUPKE-ALEXANDER:** With joy we witnessed the marriage of our children, JUDITH-ANNE RUPKE and JOHN ANDREW ALEXANDER in the Lord, on Thursday, May 15, 1980, at Doon Presbyterian Church, Kitchener, Ont. Parents: Mr. and Mrs. Chris Rupke, R.R.#2, Bradford, and Mrs. Harold Alexander, Port Elgin, Ont.  
Their address: 129 Binscarth Ave., Kitchener, Ont.

**VEENSTRA-VANDER MEER:** Mrs. H. Veenstra of Painswick is pleased to announce the forthcoming marriage of her daughter MARTHA to ARIE WILLEM, son of Mr. and Mrs. W. Vander Meer of Barrie. The wedding ceremony will take place, the Lord willing, on Saturday, June 7, 1980 at 4:00 p.m. in the First Chr. Ref. Church of Barrie. Rev. H. Bierman officiating.

**WILTING-MEYER:** Mr. and Mrs. A. Wilting of Cornwall, P.E.I., are pleased to announce the forthcoming marriage of their eldest daughter, JOANNA to GARY MEYER, son of Mr. and Mrs. P. Meyer of Centreville, N.S. The wedding ceremony will take place, the Lord willing, on June 27, 1980, at 3 p.m. in the Chr. Ref. Church, Charlottetown, P.E.I.  
Future address: R.R.#2, Cornwall, P.E.I.

## ANNIVERSARIES

1935 1980  
Haulerwijk, Beachburg,  
Holland May 10 Ontario  
Great is thy faithfulness, O God, my Father. Morning by morning new mercies I see; All that I have needed; Thy hand hath provided. Great is thy faithfulness; Lord unto me. With gratitude and praise, we thank God that we could celebrate with our parents.

ALEC and BEVERLY BERGSMA  
(nee Duursma)  
the happy occasion of their 45th Wedding Anniversary.  
Rudolph & Grace Bergsma & family  
— Pembroke, Ont.  
Adam & Ann Bergsma & family —  
Thamesford, Ont.  
Keith & Pat Bergsma & family —  
Pembroke, Ont.  
Harm & Elizabeth Rook & family —  
Cobden, Ont.  
Kos & Wilma Bergsma & family —  
Malton, Ont.  
George & Isabel Wouda & family —  
Cobden, Ont.  
Bill & Helen Bergsma & family —  
Ottawa, Ont.  
Nick & Betty Bergsma & family —  
London, Ont.  
Ralph & Christine Bergsma & family  
— Cobden, Ont.  
Judy Bergsma — Ottawa, Ont.

Chatham, Ont., Chatham, Ont.,  
Canada Canada  
With joy and thankfulness to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

PETER and ALY BROERSMA  
(nee Holthof)  
on June 3, 1980.  
With love from their children:  
Brian  
Sharon  
Steven  
Monique  
We pray that God will bless them together for many years to come.  
Home address: 166 Park Ave. W., Chatham, Ont.

## ANNIVERSARIES

We are happy to announce that on June 7, 1980, we hope to celebrate the 25th Wedding Anniversary of our parents,

AUKE and ADDY ELLENS  
(nee Radder)

We thank God for the blessing they have been to each other and to us, and pray that he will bless them in the future.

Love and congratulations from their children,  
Norman & Joanne Knibbe  
Eric Ellens  
Chris Ellens  
Jessica Ellens  
Audrey Ellens  
Rosemarie Ellens  
Open house will be held on June 14, 1980 at the Springdale Christian Reformed Church at 7:30 p.m.  
Address: R.R.#4, Bradford, Ont. L0G 1C0.

1955 1980  
On June 10, 1980, we hope to celebrate with our parents,

HENK and ALY KOBES  
(nee Moesker)

their 25th Wedding Anniversary. We are thankful to God for the love that has held them close to each other and to him throughout their life together. We thank God for the blessed years he has given us to share as a family. Our prayer for our parents is that he will continue to sustain them with his love and care in the years to come.

Sonya  
Janeta  
Ben  
Annette  
Yvonne  
Carol  
Friends and relatives are invited to open house at their home on Saturday afternoon, June 14, 1980. Best wishes only please.  
R.R.#1, Bowmanville, Ont. L1C 3K2.

Aalten Victoria, B.C.  
1930 1980

June 25, D.V.  
With joy and gratitude to our faithful heavenly Father, we wish to announce the celebration of the Golden Wedding Anniversary of our dear parents and grandparents,  
GERRIT JAN and JOHANNA  
ELISABETH LAMMERS  
(nee Scheffer)

We praise the Lord for all he has enabled them to be for us, and for each other, in all those years, especially for the past 2 years as he continued to sustain them during their serious illnesses.

"Give thanks to God for good is he, his grace abideth ever. To him all praise and glory be, his mercy faileth never. His wondrous works with praise record, his grace abideth ever, the only God, the sovereign Lord, whose mercy faileth never" (Psalm Hymn 284:1). We thank you mom and dad for your love and concern to us and it is our prayer that the Lord will continue to bless and keep you in his care.

Your children and grandchildren:  
Lien & Hans Brinkert — Victoria, B.C.  
John & Corry Lammers — Kitchener, Ont.  
Henk & Jane Lammers — Victoria, B.C.  
Helen and Fred DeJong — Victoria, B.C.  
Ben and Lisa Lammers — Richmond, B.C.  
and 19 grandchildren  
Home address: 596 Baxter, Victoria, B.C. V8Z 2G7.

Your Wedding  
announced in  
C.C.,  
and the future address mentioned,  
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FREE SUBSCRIPTION  
for one year!  
★ ★ ★



Classified Advertising

ANNIVERSARIES

1940 1980  
Wolvega, St. Thomas,  
Friesland, Ontario  
Nederland Canada  
Thankful to the Lord and with much joy, we hope to celebrate with our parents and grandparents,

DAVID and HELEN NEEF  
(nee Van der Duim)

their 40th Wedding Anniversary on June 22, 1980. It is our prayer that the Lord will continue to keep them in his care.

Their children and grandchildren:  
Hank & Carol Neef; David and fiancée Nila Roberts, John, Mary — St. Thomas, Ont.

Maria & Hein VanderLinde: Henk, Hein, David, Helena — St. Thomas, Ont.

Alice & John Douglas; Charles, Stephen, Michael, Susan, Ronald, Lisa, Lori — London, Ont.

Anna & Tony Hofstee; Shawn, Michelle — St. Thomas.

Open house will be held Saturday, June 21, 1980 from 8 until 11 p.m., at the Labour Centre, Princess Ave., St. Thomas. Best wishes only please.

Home address: 93 Manitoba St., St. Thomas, Ont. N5R 3A3.

With joy and thankfulness to our Lord, we announce the 25th Wedding Anniversary of our parents,

JANNES and NEELTJE POELMAN  
(nee Vander Kley)

on June 4, 1980. May the Lord continue to keep them in his care and bless them in future years.

With much love from their children:  
Audrey & Ralph (engaged)  
John & Shirley (engaged)  
Grace  
Gerald

Open house will be held, June 4, 1980, 3-9 p.m. at home.

Address: R.R.#3, Cobble Hill, B.C. V0R 1L0.

Eestrum (Fr.) Owen Sound, Ont.  
1935 1980

Psalm 48:14

With thankfulness to God, we announce the 45th Wedding Anniversary of our parents and grandparents,

HYLKE and ANNA POSTHUMUS  
(nee Byker)

on June 6, 1980. We pray that our Lord will continue to bless them in the years to come.

Joel & Greta Jongkind; Debbie, Richard, Diana — Meaford, Ont.  
Lloyd & Hennie Annis; Jeffrey, Anita, John — Owen Sound, Ont.  
Wytze & Kathryn Posthumus; Wesley, Michael, Jennifer, Benjamin, Sarah — Woodbridge, Ont.

Dirk & Elly Evans; Alan, Bradley, Carl — Dearborn Heights, Mich.  
Henry & Louise Lise; Kevin, Jeremy, Maria — Scarborough, Ont.

Andrew & Hilda Talsma; Jason — St. Albert, Alta.

An open house reception will be held in the Chr. Ref. Church, Owen Sound, on June 20, 1980, from 2 till 5 o'clock p.m. Congratulations only please.

Home address: 960 - 9th Avenue East, Owen Sound, Ont.

Share the  
happy and sad news  
of your family life  
with the readers of  
C.C.

ANNIVERSARIES

1940 1980  
Bafio (Gr.) St. Catharines, Ont.  
„Wentel uw weg op de Here en  
vertrouw op hem. Hij zal het maken”  
(Ps. 37:5).

With joy and thankfulness to God, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

CORNELIS and HENDERIKA  
POSTHUMUS (nee Van Duinen)

on June 14, 1980. It is our prayer that the Lord will continue to bless them and keep them in his care.

With love and congratulations from your children and grandchildren:  
Peter Posthumus — Scarborough, Ont.

John Posthumus — Scarborough, Ont.

Evert & Marianne Posthumus; Anthony, Krista — Peterborough, Ont.

Tienco Posthumus — Scarborough, Ont.

Tina & Doug Gray; Kimberley, Shayne — Ancaster, Ont.

Anna & Herb Luke; Janice, Michael — Scarborough, Ont.

Alice & Jeff Ellerby — Scarborough, Ont.

Open house will be held on Saturday, June 14, 1980 at the Trinity Chr. Ref. Church, Scott St., St. Catharines, from 3 - 5 p.m. Best wishes only.

Home address: 4th Ave., R.R.#3, Louth, St. Catharines, Ont. L2R 6P9.

1930 June 18 1980

“In all thy ways acknowledge him and he shall direct thy path” (Proverbs 3:6).

We are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

PETER G. and MARIA P. VAN RHYN

The Lord willing, we will celebrate this event with an open house on June 21, 1980, at the home of Ted and Ini Jager, 10831 - 138 Street, Edmonton, Alberta, from 8 to 10 p.m.

Ini & Ted Jager — Edmonton, AB  
Ann & Alberta Rolleman — Surrey, BC

Bernard & Wilma Van Rhyn — Prince George, BC

Dixie & Jack Vander Vinne — Edmonton, AB

Mary & Ed Wiersema — St. Albert, AB

Gerda & Len Heerema — United Arab Emirates

Benna & Peter Nicolai — Rexdale, ON

Gerry & Alice Van Rhyn — Calgary, AB

Pieta & Herman Borkent — Edmonton, AB

32 grandchildren and 11 great-grandchildren.

Home address: #209, 11230 St. Albert Trail, Edmonton, AB.

A family reunion will be held July 25-28, D.V.

1940 1980  
Aylmer, Ont.

With thankfulness to God, we hope to celebrate the 40th Wedding Anniversary of our parents,

ANNE and DIRKJE VELLINGA  
(nee Nauta)

on June 6, 1980. We thank the Lord for his blessings and pray for his continued guidance as he has promised us in Psalm 63:7: “For thou has been my help and in the shadow of thy wings I sing for joy.”

With love from their children:  
Hugh & Tena Van Schepen — Brampton, Ont.

Henry & Hilda Meyer; Jason, April, Terry — Tillsonburg, Ont.

Open house will be, D.V., on Friday, June 6, 1980, from 7 - 9 o'clock in the Aylmer Chr. Ref. Church. Best wishes only.

Home address: 35 Centennial Ave., Aylmer, Ont. N5H 2X1.

ANNIVERSARIES

1955 1980  
With joy and thanks to God, we celebrated the 25th Wedding Anniversary of our parents,

KEES and ANNA VANDRIEL  
(nee Kastelein)

on May 21, 1980. We pray that God will continue to give you many more years of married life. We thank you for bringing us up in the way of the Lord and for setting a true Christian example for us to follow.

With much sincere love, your children:

Ron & Janna  
Joanne  
Ken

7805 - 11th Avenue, Burnaby, B.C. V3N 2N4.

“Give thanks to the Lord of lords: his love endures forever” (Psalm 136:3).

The grandchildren and great-grandchildren of,

PETER G. and MARIA P. VAN RHYN

would like to wish them a happy 50th Wedding Anniversary on June 18. Thank you, Opa and Oma, for being such wonderful grandparents and great-grandparents.

Rita Jager — Edmonton, AB

Peter & Betty Jager; Karen, Jessica, Ted, Benjamin — Edmonton, AB

Pat & Henry Pelster; Johnathan, Carrie — Edmonton, AB

Teresa Jager — Edmonton, AB

Cindy Jager — Edmonton, AB

Bert & Wilma Rolleman; Adrianna, Melissa — Newton, BC

Peter & Jackie; Peter — Langley, BC

Maryann & Robert Van Rump; Robby — Chilliwack, BC

Jeanette & Art Meinen; Henry — Chilliwack, BC

Clarence Rolleman — Surrey, BC

Norman Rolleman — Surrey, BC

Roderick Van Rhyn — Prince George, BC

Phyllis Van Rhyn — Prince George, BC

Sim Vander Vinne — Edmonton, AB

Gary Vander Vinne — Edmonton, AB

Hendria Vander Vinne — Edmonton, AB

Mary-Jane Wiersema — St. Albert, AB

Charlotte Wiersema — St. Albert, AB

Annette Wiersema — St. Albert, AB

Abigail Wiersema — St. Albert, AB

Lora Heerema — Vancouver, BC

Connie Heerema — Edmonton, AB

Guy Heerema — United Arab Emirates

Nelson Heerema — United Arab Emirates

Annmarie Nicolai — Rexdale, ON

Walter Nicolai — Rexdale, ON

Randy Nicolai — Rexdale, ON

Jana Nicolai — Rexdale, ON

Patrick Van Rhyn — Calgary, AB

Patricia Borkent — Edmonton, AB

Christine Borkent — Edmonton, AB

Keith Borkent — Edmonton, AB

1945 1980  
AndyK St. Thomas

This is the day that the Lord has made! We will rejoice and be glad in it.

One June 13, 1980, D.V., we hope to celebrate with our dear parents,

MARTIN and NELL WEVERINK  
(nee Tensen)

their 35th Wedding Anniversary. Our prayer is that the Lord will be with them in the years to come as he so richly has in the past, for each other and for us.

Congratulations, with love from your children and grandchildren:  
Theresa & Nel Van Gurp; Michael, Julie, Patsy, Janice, Sharon, Marianne.

Henry & Lucy Weverink; Lisa, Christian, Dawn

Len & Jane Weverink; Ingrid Marian & Henry Weesjes

Judith Weverink  
Victor Weverink  
R.R.#3, St. Thomas, ON.

OBITUARIES

The Ladies Society, “Search the Scripture” wish to extend their sincere sympathy to Ben De Jong and family in the passing away of their dear wife and mother, and member of our society,

HENNY DE JONG

who through her suffering could rejoice in the Lord and Saviour and who was in inspiration to all who knew her.

Isaiah 40:8: “The grass withers, the flower fades, but the Word of God stands forever.”

On May 18, 1980, the Lord took unto himself,

EDITH DE JONG

wife of John De Jong and mother of ten.

The strength of her life was her conviction that Christ loved her for herself.

The family would like to encourage friends and others who read of her death, to take comfort from her beautiful message, just as they themselves are.

R.R.#6, Cobourg, ON K9A 4J9.

On Sunday evening, May 18, 1980, it pleased the Lord to take home through a tragic accident, our dearly beloved daughter, sister and sister-in-law,

YTJE DE JONG  
(nee Hoekstra)

Her mother: Minke Hoekstra-Stoker — Herenveen, Holland

Geertje Hoekstra-De Jong — Cobourg, ON

Sjoerd & Ytje Hoekstra-Kloosterman — Oshawa, ON

Johannes & Jantje De Jong-Hoekstra — Colborne, ON

Egbert & Tetje Hoekstra-Snijder — Coldsprings, ON

Jan & Roelie Hoekstra-Hoeksma — Katwijk, Holland

The consistory and congregation of Grace Chr. Ref. Church, Cobourg, Ont., extend their deepest sympathy to the John De Jong family in the tragic loss of their wife and mother,

YTJE DE JONG

A tragic accident took her from us, but we are comforted by the assurance that she is at home with her Lord. May he comfort and bless her family in this time of sorrow.  
Henry Rhebergen, chairman,  
L. Lammers, clerk.

On May 20, 1980, the Lord called home our dear husband, father, and grandfather,

PIER (Peter) HOVINGA

in his 71st year. Psalm 23.

He will be remembered by his wife Geertje and children:

Ronald & Beverley — Belleville, Ont.

Peter & Roseanne — Belleville, Ont.

Minne & Sharon — Thomasburg, Ont.

Jan & Nancy — Stirling, Ont.

Margaret and John Madden (nee Hovinga) — Toronto, Ont.

Paketo:

Ronald, Peter, Margie, John, Phillip, Lori, Paul, Terri, Kenneth, Dirk, Dianna, Melissa, and Jan.

Funeral services were held at the Ebenezer Chr. Ref. Church, Trenton, Ont. Rev. J. Koole officiated.

Mr. Hovinga resided at: R.R.#2, Bayside, Ontario K8V 5P5. Phone: 394-3258.

Suddenly on May 12, 1980 the Lord took unto himself, our dearly loved husband and father,

HANK JANSSENS

We will miss him but God is with us and Psalm 23 is a great comfort at this time.

Gay Janssens-Hendriks  
Anthony

Terry  
Box 965, Beamsville, Ont.

OBITUARIES

On Monday, May 12, 1980, in his infinite wisdom, the Lord took unto himself our dearly loved son, brother, brother-in-law and uncle,

HANK JANSSENS

at the age of 47 years. “The Lord is my light and my salvation” (Psalm 27).

Mr. & Mrs. Andy Janssens — Wellandport

Roelie & Ellwood Bootsma — Brampton

Mrs. Hilda Janssens — Mt. Hope

Henry & Leni Janssens — Hamilton

Andy & Dea Janssens — Hamilton

Helen & Jack Hagen — Hamilton

Jane & Pete Elgersma — Petewawa

Harry & Mary Janssens — Wellandport

Ralph & Dorothy Janssens — Wellandport

and 26 nephews and nieces

MRS. HILLECHINA (Jean) VELLINGA  
(nee Koning)

age 77 years. A wonderful mother — a beautiful Christian. Mother was predeceased by her husband, John Vellinga, who was called to glory in December 1974.

The torch is now passed to another generation of 9 children:

Martha & John Bosveld — Waterdown, Ont.

Jacob & Barbara Vellinga — Chatham, Ont.

Harry & Eleanor Vellinga — Scarborough, Ont.

Paul & Sandy Vellinga — Mississauga, Ont.

Henry & Marlene Vellinga — Oak Forest, Ill.

John & Margaret Vellinga — Waterloo, Ont.

Raymond Vellinga — Windsor, Ont.

Herman & Fran Vellinga — Chatham, Ont.

Bob & Willy Vellinga — Chatham, Ont.

A son, Harry and a daughter, Betty, as well as a grandson Tim, have predeceased, as well as three brothers, Harry, Ray and Tonnies. She is also survived by 26 grandchildren and one great-granddaughter, as well as a sister, Lies in Roden, Netherlands, and a brother Herman in Chatham, Ont. Mom immigrated to Chatham, Ont., from Holland in 1926 while dad immigrated one year earlier. They met and were married in Chatham and lived there since that time. Dad was known by many people because of his work as a fieldman with the Christian Reformed Immigration program as well as his involvement in various Church activities, while mom was kept busy on the home front raising a rather large family, after which she became quite actively involved in the publication of Hollandia News.

Along with their many other relatives and friends, we now will miss both of them very much, but we are greatly comforted in knowing that their task in this world is finished and by his wonderful grace, God has called his “children” home.

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# Classified Advertising

## TEACHERS NEEDED

**BRESLAU:** Woodland Chr. High School invites applications for a teaching position in September 1980. Qualifications needed include: Canadian history and graphic arts-drafting. Applications should include a resume and references. Mail to: Woodland Chr. High School, R.R.#1, Breslau, Ont. N0B 1M0.

**CHATHAM:** Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519)352-4591.

**CAMBRIDGE:** Cambridge Christian School requires a part-time remedial teacher for 3-half-days-a-week during the 1980-81 school year. Please send letters of application to: John Tamming, principal, 191 Meyers Rd., Cambridge, Ont. N1R 7H3.

## ANNOUNCEMENT



Mrs. C. Verkerke

### TEACHER RETIRING

Mrs. C. Verkerke received her teacher's training in Dokkum, Holland. During the depression years she taught three years without salary in her hometown of De Tike (Small) in grades five, two and one as Juffrouw Tjepkema. She also taught nine years in Oude Lieve Vrouwen Parochie grades one and two during the war years as well as two years in Renkum, Gelderland and back to De Tike (Small). In 1952 she immigrated to Canada and was married the same year to Case Verkerke. In 1966 the couple, with their two sons, Carl and Gerald moved to Brampton. In the fall of that same year, Mrs. Verkerke was invited by the John Knox Christian School Society to fill in for a few months for another teacher. That "fill in" became rather permanent as she has been with our school ever since, teaching mostly the grade one class. The Brampton Community wishes to show their appreciation for her by having an Open House in the school (82 McLaughlin Rd. S.), on June 14, 1980 from 2-4 o'clock.

## CHURCH SERVICES

### THE CAMROSE CHRISTIAN REFORMED CHURCH

*Welcomes you!*

Services: 11:00 a.m. and 2:00 p.m.  
Location: 4706-56 Street.  
Mail Address: Box 1195,  
Camrose, Alta.  
"The Alberta City in the 1980's."

## REAL ESTATE

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## REAL ESTATE

## PERSONAL

**We verzoeken uw help in de opsporing van de volgende personen:**

**BLOMEKEN-PLATTON,** Iberia Maria, geboren op 26 juli 1915 te Amsterdam, naar Canada vertrokken op 14 december 1973.

**CHRZANOWSKI,** Franciszak, geboren op 2 mei 1915 te Polen, naar Canada vertrokken op 16 oktober 1951.

**GEWAAY,** Alphonso, geboren te Indonesie, naar Canada vertrokken op 31 juli 1962.

**HOPMAN,** A.C., geboren op 2 januari 1920 te Hilversum, naar Canada vertrokken op 5 augustus 1946.

**JANSEN,** R.O.B., geboren op 29 mei 1951 te Bussum, naar Canada vertrokken op 20 september 1978.

**OTTENS,** Jitse Johannes, geboren op 10 januari 1944, naar Canada vertrokken op 9 oktober 1979.

**DE REGT,** Jan, geboren op 29 mei 1915 te Colijnsplaat, naar Canada vertrokken op 25 oktober 1954.

**WORMER-HAVERLAND,** J., geboren op 6 maart 1944, naar Canada vertrokken in 1977, laatste bekende adres te Wellesley, Ont.

**STORK,** Jitse, geboren op 13 november 1915, te Ferwederadeel, naar Canada vertrokken op 22 mei 1957.

**SELLES,** Harm, geboren op 14 juni 1915 te Amsterdam, naar Canada vertrokken op 1 februari 1980.

**POLAK,** Jacques, geboren omstreeks 1925, naar Canada vertrokken in 1945.

**DE PAUW-POLAK,** Julia, geboren omstreeks 1925, naar Canada vertrokken in 1945.

**MAAS,** Petrus Gerardus, geboren op 25 mei 1915 te Haarlem, naar Canada vertrokken op 29 april 1953.

**GOEDBLOED,** E.E.L., laatste bekende adres te St. Albert, Canada.

**CEELEN,** Marinus Johannes Antomius, geboren op 17 november 1915 te Oss, naar Canada vertrokken op 11 augustus 1952.

### CONSULAAT GENERAAL DER NEDERLANDEN

1 Dundas St. W., Suite #2106,  
Box 2, Toronto, Ont. M5G 1Z3.  
Tel: 416-598-2520.

## PERSONAL

Gentleman, 34, wishes to meet Christian lady with children. Letters to: Box #4509 Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

## HELP WANTED

### SUMMER HELP NEEDED

**Niagara:** Ideal for female student who would like to work part of the summer and enjoy some time off. Job consists of simple office work, such as: answering telephone, writing up work orders, some typing and filing, etc. Time period — July 14 to August 20. Wages to be discussed. Contact: Mr. Herman Louter, Niagara Steamatic, Carpet, Furniture and Drapery Cleaning, 935-0772 or write: R.R.#5, Niagara-on-the-Lake, Ont. L0S 1J0.

**WANTED:** married man, experienced with cows and machinery for a dairy farm to share herd responsibilities. Start immediately. Home provided. Call: (604) 832-6815, collect, or write: Waby Brook Farm, R.R.#1, Enderby, B.C. V0E 1V0.

**SURDEL CARPETS,** the leading floorcovering retail store, in the beautiful Okanagan city of Vernon, is looking for an experienced **RETAIL CARPET SALESMAN.** Christian school and CR church in town. Contact: Mr. C. Vanderwal, 5201 - 26th Street, Vernon, B.C., c/o SurDel Carpets. Phone: 545-5315.

**JOURNEYMAN AUTO BODY MECHANIC** needed for immediate employment. Good working conditions and wages. Beautiful recreational area. Good fishing, hunting. Write: **Norm's Auto Refinishing,** R.R.#3, Kilby Rd., Terrace, B.C. V8G 4R6. Phone: (604) 635-3929.

**MOTHER'S HELPER:** required for month of JUNE and POSSIBLY JULY. Must be 16 or older. Experience and references preferred. Room and board available. If interested, please contact: Mr. and Mrs. John Rekker, P.O. Box 163, Bowmanville, ON L1C 3K9. Phone: 416-623-2105.

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**MOTHER'S HELPER:** needed for the month of July. Please write to: F. Oussoren, Box 1356, Bedford, Que. J0J 1A0.

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2 trainees — salary \$600.00 per month

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#### SANDY BAY CAMP

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**Don and Irene Crann**  
[new owners]

**COTTAGE FOR RENT:** very nice, 2 bedroom, indoor conveniences, quiet location, near beautiful Wasaga Beach. Month of August only. Telephone: **416-859-4628** after 12 noon only.

## FOR RENT

**APARTMENT FOR RENT** in Stoney Creek during **July** and **August**. Walking distance to stores. For more information write to: Mrs. S. Linters, Box 124, Unionville, ON L3R 2L8, or phone: 1-416-297-2398.

**1 BEDROOM APARTMENT** for rent in **Holland Marsh**. Within walking distance to Holland Marsh Chr. Ref. Church and Christian school. Ideal for teacher or widowed person. Available June 1, 1980. Phone: (416) 455-8644 after 6 p.m.

**3 BEDROOM BUNGALOW:** in quiet, wooded area on outskirts of **Ottawa**, for **July**. 2 weeks minimum, references required. Phone: 613-745-5914.

#### CITY VACATION?

**TORONTO** — 3 bedroom home. **June 20 - August 1**. Near beaches, parks, museums, university, etc! Reasonable. (416) 461-1207 evenings.

## A family camp-out

The car is already running as Dad hooks up the tent trailer. Mom is putting the last-minute items in a box so that Ted can carry it to the car. Susan would like to take her bike and is trying to tie it on top of the trailer.

"Ted," calls Dad, "please see if the trailer lights are working and check the left signal light."

"Okay," replies Ted, "all is in order."

"Did you take the 'Off'?" asks Dad.

"Let's stop to have ice cream at the store in Campville," suggests Jim as the family climbs into the car. When everyone is seated, Mom gives a sigh of relief.

"Outdoors, here we come!" says Dad, as he slips the car into third gear. "Away we go!" shouts Jim, as the car gathers speed on its journey to the camp.

Let's check out some of the thoughts that each family member may have as they look forward to a happy, memorable and meaningful holiday. Ted, almost 17 years old, isn't quite sure if he should go camping with his family. He'd been thinking about trying it with a friend.

Susan, 14, is planning to keep a diary of her vacation experiences. She wonders if there'll be any neat guys at the camp this year. Maybe she'll meet some at the beach. She's hoping last year's bathing suit still looks good. Mom didn't let her get one of those new styles this year.

Jim, the youngest at 8, isn't hard to please. As long as he can play baseball with the other kids and eat lots of ice cream cones he's happy. Of course he also likes to go on hikes with Dad to discover all those neat things that crawl under rocks. Last year he even saw a raccoon track on the back trail at Camp Holley.

This year Mom and Dad chose to go camping for one week at this new Christian camp that friends had told them about. They said it had programs for kids and adults, along with lots of singing around campfires. On week-ends there are special speakers or missionaries and musical groups. Almost everybody is friendly and the staff at the camp tries to be helpful.

Dad really feels a camp atmosphere is very important for the children, especially Ted and Susan, and with lots of hiking trails, swimming at the beach and a program for the family every night, it seems like it's going to be a good vacation.

Mom will still need to cook but Susan agreed to make lunch every day with the boys doing the dishes. Mom sure hopes to catch up on some reading and enjoying a walk with Dad will be really nice.

One week later .....

Dad: "Our family really enjoyed being at a Christian camp. It just seemed that the total atmosphere was very conducive to help me as 'head of the house' to communicate and learn to love God's creation and my family again in a real and new way."

Mom: "I didn't get all my reading caught up but it was sure nice to have the kids help with the meals and dishes. Those campfire sing-songs will have me singing for the next three months. 'This is the day, This is the day....'"

Ted: "You know, there is something different about that Christian camp. I guess Jesus must really mean something to those hard-working staff members. Even if I do go camping with a friend soon, I think I'll camp there again."

Susan: "That lady nurse missionary who showed her slides about Nigeria sure must have guts to be out in those villages all alone with those dark people. I wonder if I should become a nurse? Oh, I better finish my diary."

Jim: "I hit nine home runs playing baseball; that staff member John doesn't even know how to play very good. Dad? Can we have one more ice cream cone? I've still got a quarter left."

Next time you go camping consider your family's physical, social and spiritual needs. Should you try camping at a Christian camp this year?

God bless you as you enjoy God's great outdoors through a family camp-out.

Brian Lise  
Director LCCG

## Iran Easter visitors picked because they are 'nobodies'

OMAHA, Neb. (EP) — Three U.S. ministers who held Easter services at the U.S. Embassy in Teheran were termed more representative of the "grass roots" than the three clergy who held services for the American hostages there last Christmas. Dr. Norman Forer, a University of Kansas professor on leave and a spokesman for the Committee for the American-Iranian Crisis Resolution, said in a telephone interview from Lawrence, Kan., that last Christmas the committee felt that "they needed people with big names."

He indicated that the committee's credibility with the captors is that "we're nobody and we

represent nobody." The three clergy who held Easter services with the hostages are the Rev. Darrell Rupiper, 43, an Oblate priest from Omaha; the Rev. Jack Bremer, Lawrence, Kan.; and the Rev. Nelson Thompson, a Kansas City, Mo., black minister. Both Mr. Bremer and Mr. Thompson are United Methodists.

Last December, Christmas services were conducted at the embassy by the Rev. William Sloane Coffin of the Riverside Church in New York; the Rev. William Howard, president of the National Council of Churches; and Auxiliary Bishop Thomas Gumbleton of Detroit.

## Conference considers Church's Global mission

MELBOURNE, Australia — The mission of the church in the contemporary world will be probed at a conference to be held here in mid-May. To be sponsored by the Commission on World Mission and Evangelism of the World Council of Churches, it will explore the relationship between God's kingdom and the church's mission. Theme of the conference is "Your kingdom come, your will be done."

Two-hundred-and-fifty delegates from all parts of the world and an equal number of observers, staff, and press personnel are expected. Organizers indicate that a large delegation from the Third World will be present.

Another gathering, a Consultation on World Evangelization, sponsored by the Lausanne Committee for World Evangelization, meets in Thailand in June. That ten-day gathering will bring together about 650 participants from evangelical churches in all parts of the world to formulate evangelization strategy.

## Good Friday anti-nuclear protest denounced by lay Christian group

TORONTO (EP) — The Toronto Alliance of Christian Laymen, which is campaigning to "keep the church out of politics and politics out of churches," denounced the anti-nuclear protest staged here on Good Friday.

"Good Friday is one of the more important Christian holidays and it seems a perversion

of Christian doctrine to use it for expressing political opinion," said alliance chairman Greg Robinson. The Catholic organizers of the protest expressed surprise at the criticism.

## FIRST

... "ABBA" made their Vancouver radio debut on CJVB/1470. Be the first to hear other groups from other countries. On CJVB. All Canadian Radio, the one Vancouver station serving all Canadians.

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EVENTS

Jerusalem Easter, Passover rites attract record crowd

JERUSALEM (EP) — A record crowd of 95,000 Christian and Jewish pilgrims converged this year on the holy city of Jerusalem as the celebration of Easter in the calendars of the Eastern and Western churches coincided with the ancient Hebrew feast of Passover. More than 30,000 tourists came in organized pilgrimages, according to Israeli officials, who had increased security arrangements as well as traffic patrols for the holidays.

The only tense incident occurred on Friday, when students from an extremist Jewish group sought to enter the courtyard of a Muslim school built on the site of the ancient Roman fortress of the Antonia, where by tradition Jesus was condemned to death. Police put a stop to the incident without injury either to students or to tourists.

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Owned and operated by its members. Annual M.F. \$25.00 per family, or \$250,000 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary: D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to:

**Trinity Tower**  
7900 McLaughlin Rd. S.  
R.R. #10  
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L6V 3N2

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**Christian Stewardship Services**  
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(416) 598-2181.

Name \_\_\_\_\_

Address \_\_\_\_\_

Telephone \_\_\_\_\_

**SPRING CONCERT OF THE NEW LIFE CHOIR**

The New Life Choir of St. Catharines, Ont. will give a concert on Friday, June 6, 1980 in the Grimsby Mountainview Christian Reformed Church at 8 p.m. There will be a freewill offering for SHALOM MANOR, the Classis Hamilton Home for the Aged in Grimsby. The program will include selections of Psalms through the Ages, music by Brahms, Gypsy songs, etc.

*Come and enjoy hearing this 85-voice choir.*

**Vineland Christian School Society**

Herewith we wish to publicly announce the formation of the Vineland Christian School Society.

The goal of the society is to establish a Christian school which is in keeping with the principles of the Bible and our reformed creeds which set forth the systems of truth taught in the Holy Scripture; in the Vineland area.

If you would like to support our Society with your suggestions or financial gifts or simply have questions, you may write to:

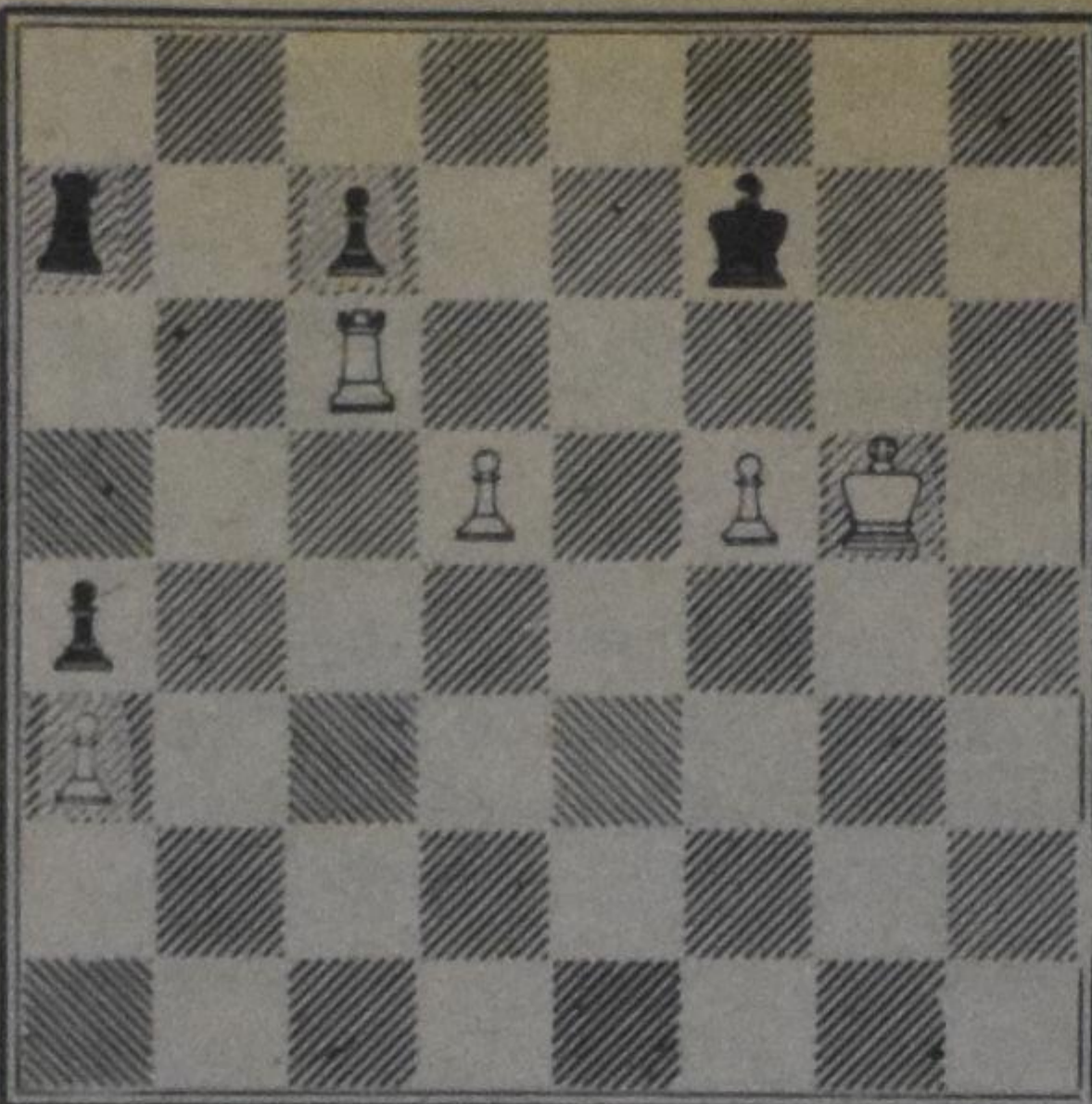
**Mrs. Elsie Slingerland,**  
20 Hutchinson Court, St. Catharines, Ontario  
L2N 6Y9.

**LET'S PLAY CHESS**  
Editor: Pete Layer

**ROOK AND PAWN ENDINGS**

Two weeks ago the first part of the game played between Mr. W.L. Boer and Mr. P.W. Lamain was published. I would like to show you the ending of that game.

P.W. Lamain  
Black



5  
White  
W.L. Boer  
Position after 48... R-R2

Rook and Pawn endings are one of the most difficult. Black has a good defense, though he has a "bad" Rook.

White	Black	White	Black
49. P-B6;	R-N2;	56. K-B5;	R-B8 ch.;
50. K-B5;	R-R2;	57. K-N5;	R-Q8;
51. R-B4;	R-N2;	58. K-B6;	R-B8 ch.;
52. RxRP;	R-N8;	59. K-Q7;	R-B6;
53. R-R6;	R-B8 ch.;	61. R-B6;	RxP;
54. K-K5;	R-Q8 ch.;	62. KxP	
55. K-Q4;	R-Q8 ch.;		

According to theory, White must sacrifice one of his pawns as soon as he can obtain a winning position (R and P vs. R) which is not easy to find.

White	Black	White	Black
62...;	R-R2 ch.;	66. K-Q6;	R-Q8;
63. K-N6;	R-R8;	67. K-B6;	R-QR8;
64. K-B5;	R-KB8;	68. R-K7;	KxP;
65. R-K6;	R-QR8;		

To have better drawing chances, the Black King should be ahead of the pawn or on the short side (Queen side). The Black Rook is well-placed.

White	Black	White	Black
69. R-K2;	R-R3 ch.;	73. P-Q7;	R-Q6;
70. K-B7;	R-R2 ch.;	74. K-B7;	R-B6 ch.;
71. K-N6;	R-R6;	75. K-Q8;	R-QB8;
72. P-Q6;	K-B2;		

This is the so-called Lucena Position of 1634. White has only one technique to win. He must shield his King from check with his Rook without allowing the Black King close to the Pawn.

White	Black	White	Black
76. R-B2 ch.;	K-N2;	79. K-Q6;	R-Q7 ch.;
77. R-B4;	R-B7;	80. K-K6;	R-Q8;
78. K-K7;	R-K7 ch.;	81. R-B5	Black Resigns

**Support our advertisers!**

**May 14, 1980**  
**MEMO: To All Ontario Students**

Up till this year, the Christian Reformed Campus Ministers have never organized a retreat or conference during the summer, such as the ones at Camp Shalom in the fall and Pioneer Camp during the winter semester. This year, however, will be different.

I invite, on behalf of all the Ontario campus ministers of the Christian Reformed Church, all interested University and Community College students to a weekend of "faith, fun and friendship" at **Lakewood Christian Conference Grounds**, located on Highway #21, between Forest and Wyoming and in walking distance from Lake Huron. The dates are **JUNE 13, 14 and 15**.

The program will be mainly informal. Volleyball and other sports will take up much of our time. We plan for a camp fire on Friday and Saturday night and the weekend will conclude with a camp worship service at 4 p.m. Sunday afternoon.

It looks like a splendid idea, doesn't it? So, plan to come to **LAKEWOOD**. I extend the invitation also to our ex-students, who graduated already and I like to welcome especially those who plan to enter University or College in September 1980.

Pitch your tent in the area for group camping and register immediately by sending your name and \$5 to our registrar:

**Peter deGroot,**  
89 Highland Rd. E.,  
Kitchener, Ont. N2M 3V8.

The \$5 pays only for your camping spot and our administration, not for food, etc. . . . so bring all your own stuff and yourself in the brightest of your many moods.

**Dr. Remkes Kooistra.**

To: Mr. Peter deGroot,

I, \_\_\_\_\_ like to come to the **LAKEWOOD** student summer camp on June 13, 14, 15. I enclose \$5.00. I bring my \_\_\_\_\_ (e.g. musical instrument)

Address: \_\_\_\_\_

**Calendar of Events**

**Ontario**

June 6 Spring Concert by **New Life Choir** of St. Catharines, in the Grimsby (Mountainview) Chr. Ref. Church at 8:00 p.m. Freewill offering of Shalom Manor.

June 6 Concert (organ) by Chris Teeuwesen in St. Thomas Anglican Church, Ontario St., St. Catharines, Ont. at 8:30 p.m.

June 7 An evening of beautiful music, featuring Mr. Dan Moore, pianist, at 8:00 p.m. in the Port Credit Secondary School. Proceeds for the Extension Fund of the Clarkson CRC.

June 11 Hollandse dag in het Moorefield Park. Aanvang 10 uur Spreker Ds. J.W. Vanden Berg.

June 23-27 The Canadian Reformed Fellowship's summer institute at Ontario Theological Seminary, 25 Ballyconnor Court, Willowdale. Theme is Exposition for the 80s and features five major addresses.

**Focus on the Family — Film Series**

**June 4:** Film 5: Preparing for Adolescence: Peer Pressure and Sexuality.

**June 18:** Film 6: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife.

**June 25:** Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex, and Children. Time: 8:30 p.m., in the Guelph Chr. Ref. Church.

**Alberta**

June 4 Christian College Association of Alberta, annual meeting at King's College at 8:00 p.m.

June 11 Alberta Interleague Women's Rally — Rev. H. Praamsma speaker.

July 2-11 The King's College summer course program.

Aug. 10-17 Edmonton, Billy Graham Crusade.

Aug. 26-28 Choral Workshop at the King's College, with Prof. Karl Hochreiter.

Mr. Hoytman of Christian Stewardship Services plans to be in: B.C. — **June 23-28**  
Alberta — **July 2-16**  
He is available for personal visits.

**Miscellaneous**

June 10-20 Grand Rapids, Mich. Christian Reformed Church of North America synod.

July 20-24 Dallas, Texas. Christian Booksellers Association annual meeting.

**NEXT ISSUE**

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. June 6	Wed. June 4	Fri. May 30-10a.m.	Thurs. May 29-10a.m.
Fri. June 13	Wed. June 11	Fri. June 6-10a.m.	Thurs. June 5-10a.m.
Fri. June 20	Wed. June 18	Fri. June 13-10a.m.	Thurs. June 12-10a.m.



# Books

## The Bible

### Some books are better left unread

**The Bible in the Balance** by Harold Lindsell; published by Zondervan, Grand Rapids, Mich., 1979; distributed in Canada by Mitchell Family Books Ltd., Willowdale, Ont.; clothbound, 384 pages; price: \$9.95(U.S.). Reviewed by Rev. John Bolt, Toronto, Ont.

I must confess to some reluctance in reviewing this book, partly because of my conviction that the Bible is a book to be listened to, believed and obeyed rather than to be continually talked and debated about; partly because it is exasperating to share a writer's serious concerns while totally disagreeing with and regretting his methods and conclusions, and partly because the so-called "battle for the Bible" has, in recent years, generated so much heat and so little light that anyone who enters the fray runs the risk of being instantly labelled and pigeon-holed rather than honestly listened to.

Let me begin by underscoring my own agreement with Lindsell's concerns that the Bible be a living book in the church, that it be

regarded as trustworthy and reliable in all its parts, and that the believer not be forced to be a slave to a scholarly, historical-critical priesthood which so arbitrarily dissects Scripture that one no longer knows what is to be believed. All this is perfectly good and true. On this level Lindsell is perfectly correct; how one views the Bible determines how one considers all the fundamental doctrines of the Christian faith.

Yet Lindsell has chosen to hitch his wagon to a specific theological star called "inerrancy" assuming that *his* particular view of the Bible is the Bible's own view and that those who disagree with his view do not accept the Bible as trustworthy and are thus at best, inconsistent evangelicals and at worst not even Christians.

Unfortunately, bad as this is, what is even more exasperating is the fact that Lindsell simply states but does not argue his case. Anyone who accepts the trustworthiness of Scripture is assumed to understand it Lindsell's way but anyone who disagrees with his view does not

accept the trustworthiness of Scripture. Heads, Lindsell wins, tails, his opponents lose.

A favourite method of answering a criticism of his earlier book *The Battle for the Bible*, Zondervan's, 1976), is to quote the critical but often irrelevant remarks of someone else. So, instead of answering the criticism of James Daane, he simply refers the reader to a lengthy negative quote of Cornelius Van Till who has had a long-standing disagreement with Daane. Instead of responding directly to Lester De Koster, he hauls in a lengthy and typical *ad hominem* attack on De Koster found in the ACRL newsletter. This is a most unscholarly and unfair, even unChristian, way of dealing with those who disagree with one's position.

Lindsell liberally uses such terms as "right," "left," "liberal," "conservative," "*avant garde*," as self-explanatory. All of this contributes nothing to clarity of debate. Rather, by means of innuendo, partial quotation, second-hand information and just plain shoddy scholarship, Lindsell

only manages to cast dark shadows over entire denominations, educational institutions and individuals.

Is the concern for the Bible then not important? Of course it is! Does Lindsell not raise important issues? Of course he does! Is everything rosy in the evangelical world with respect to the authority and role of Scripture? I doubt it! However, Lindsell's book, in my judgment, does more harm than good. First of all, the shoddy quality of his scholarship makes him simply an unreliable witness of the situation in the evangelical world. Secondly, because Lindsell is simply unaware of the philosophical rationalism at the root of his own position and just assumes to be *the* Biblical one, he is even unable to consider seriously, the positions of those who understand Biblical trustworthiness differently than he does. Lindsell makes no serious contribution to the debate because he seems incapable of distinguishing between the authority and trustworthiness of the Bible (which is non-negotiable) and man's

theological understanding and interpretation of the authority and trustworthiness (which is debatable).

In a review of Lindsell's earlier book, *The Battle for the Bible*, *Banner* editor De Koster labelled it "a highly incompetent work, at most a reservoir of unseemly gossip." Sadly, the same harsh judgment must be made about this volume. It will titillate those who are intrigued with theological trivia and ecclesiastical gossip and will inflame the passions of those who see liberals and heretics under every bush. (The cover, interestingly enough, speaks of it as an "exciting sequel." Since when should serious theological issues be reduced to the level of soap-opera drama?) However, this book has far too many chinks to be part of the Christian's necessary armour for the real battle for the Bible in this world. I don't recommend it for those Christians who seriously want to come to a Reformed understanding of the Bible's authority and trustworthiness. You will be led astray.

## Politics

### Christian politics in the Netherlands

**Christian Political Options.** Published by the Anti-Revolutionary Party, The Hague, 1979, paperback, 289 pages; price: 15 Dutch guilders. Reviewed by Theodore Plantinga, St. Catharines, Ont.

The Anti-Revolutionary Party of the Netherlands, which traces its origin back to Groen van Prinsterer and Abraham Kuyper, celebrated its hundredth anniversary last year. As part of the festivities, a symposium on Christian political options was held. Among the participants were guests from a number of foreign countries, including Canada and the United

States. This volume gives us the proceedings of the symposium — in English, fortunately.

There is some valuable material in the book. Prof. H. Evan Runner of Calvin College, one of the speakers at the symposium, has contributed a stimulating paper on the theme: "On Being Anti-Revolutionary and Christian-Historical at the Cutting-Edge of History." Other speakers from such lands as Italy and Austria show us how much diversity there is in Christian political thinking and how ancient contrasts between Catholic and Protestant outlooks continue to play a role in political reflection.

The Anti-Revolutionary Party is in the process of merging with the Christian-Historical Party and the Catholic Party to form a new party to be known as the Christian Democratic Appeal. Will the new party be a Dutch duplicate of the Christian Democratic parties now operating in Italy and Germany? That's not the intention.

What the new alignment will mean for the Dutch political scene is not yet clear. I for my part have some misgivings. There may be structural reasons why a re-alignment is called for in the Netherlands, but I worry somewhat about the danger of basic

Calvinistic political principles and emphases getting lost in the process.

What will the new Christian Democratic Appeal hold before the public as its main theme and chief emphasis? Dr. W. Albeda, a leading "Anti-Revolutionary" member of the new party, writes: "The central focus of a Christian Democratic line of policy I take to be a recognition of a large spread and rich diversity of responsibility throughout the whole of society. This means that Christian Democracy will stand for a de-centralization of power in society." Elsewhere we read that the two key

terms in this understanding of responsibility are "stewardship" and "solidarity."

Some of this language may sound a bit strange to us, but we must remember that we live in a different political and economic climate. It is my hope that there will be considerable interchange between Christians active in politics in the Netherlands and their cousins in North America, so that we may all grow in our understanding of our political responsibilities in God's kingdom. May this volume contribute to that end.

## Geography

### Beauty of the eastern seaboard

**Atlantic Canada** by Sherman Hines; published by Clarke Irwin & Company Ltd., Toronto, Ont., 1979; hardbound. Reviewed by Anne Hutten, Kentville, N.S.

Anyone who plans to come down east this summer ought first to spend an hour or two with this luxurious volume. Apart from a foreword by Harry Bruce, the entire book consists of photographs. Sherman Hines of Halifax has avoided the usual tourist traps and more obvious highway routes in favour of a thoughtful look at nature's magnificence. The civilization (or lack of it) of modern man falls away as he focuses a sensitive

camera lens on the endlessly fascinating interaction between sun and water, water and wind, sun and flowers. Seagulls and tiny blossoms are outlined against the setting sun; sun reflects from church windows and breaks through fog. In fact, if one were to offer any criticism of this superb collection, it might be that there is almost a surfeit of sunlight.

Many of the scenes would justify purchase of expensive frames for permanent display. There are the P.E.I. farm scenes with all the drama of an Andrew Wyeth painting; great expanse of blue sky contrasting with the green of grass and gold of grain. There is the winter

ice locking a brook into place; winter snow clinging intimately to stately pines and finely structured branches. A few swift character sketches show us an Indian boy from Labrador, a retired fisherman at Volger's Cove. There are dewdrops on a spider's web, gem-rocks on the beach, delicate puffs of dandelion seed.

Hines has an excellent eye for detail, form, colour and hue. He shows details of this region seldom guessed at by outsiders. The stark beauty of Newfoundland's rocky shore must be seen to be believed, but these photos come a close second. You really must see this book to experience its appeal.

## Religion

### Religion through a jaunticed eye

**The Roots of Christianity** by C.V. Newsom; published by Prentice-Hall, Inc., Toronto, Ont., 1979; clothbound, 263 pages; price: \$15.95. Reviewed by Rev. Dirk J. Hart, London, Ont.

A book like this requires either a very long review or a much shorter notice. I'll choose the latter. The author describes the book "as a specialized work in cultural anthropology." He approaches the Bible from the standpoint that man and

his religions evolved from very primitive beginnings, that God is the product of human imagination, that the Bible is full of legends, that it is not historically trustworthy, etc. Abraham is probably a fictitious character. Matthew and Luke "possessed very little if any authentic information in regard to the life of Jesus."

It takes a strong stomach to read such a book when you don't share any of the author's presup-

positions. The dustjacket claims that the book "bridges the schism that has long separated science and religion." It seems to me, rather, that the book is a demonstration of the religion of science before which the religion of the Bible must bow. Far from providing an "intellectual framework" for "thoughtful Christians" as the publisher hopes, thoughtful Christians will instantly recognize the anti-Christian nature of the book (1 John 2:22).

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## Religion

## Evangelicals and Anabaptists

**Evangelicalism and Anabaptism** ed. C. Norman Kraus; published by Herald Press of Scottdale, Pennsylvania, and Kitchener, Ontario, 1979; paperback, 187 pages; price: \$6.90. Reviewed by Theodore Plantinga, St. Catharines, Ont.

I remember a time when Reformed leaders greatly feared the influence of fundamentalism with its emphasis on "soul-winning" and individual piety and its consequent lack of awareness of the church as a unified body and covenant community of faith. I don't sense as much fear of fundamentalism today, for the fundamentalists (who now prefer to be called "evangelicals") are

changing their tune on many points. They are becoming aware of the importance of Christian social action and are beginning to question their traditional alliance with right-wing political causes.

In the process, the fundamentalists find themselves paying more attention to the Anabaptists than they used to. This book of essays, which deals with the relationship between evangelicalism and Anabaptism, is one that Reformed people should take the trouble to read, for our Reformed community is also coming more and more under Anabaptist influence. Such names as Yoder and Sider are now on the lips of

Abraham Kuyper's North American followers who have become readers of *Sojourners* magazine.

*Evangelicalism and Anabaptism* is a well-written, informative book that can serve as a concise introduction to much of the contemporary discussion of Christian social action. The authors stand in the Anabaptist tradition, but they offer a sensitive portrayal of fundamentalism, distinguishing carefully between the (new) evangelicals and the main-line churches. Those main-line churches, they point out, are more and more caught without a message for the modern world.

"Evangelicals may be said to have retained, however altered, the vision, the hope, and the commitment of the modern missionary movement. Whereas main-line churches have retreated in the face of resurgent nationalism, secularism, and regional cultural consciousness. Evangelicals press the claims of Christ relatively unimpeded by modernity," writes J. Lawrence Burkholder.

The authors are not afraid to criticize the Mennonite tradition for compromising and turning away — ever so slowly — from its historic stance. Yet the Mennonite or Anabaptist outlook remains the

best hope for twentieth-century Christianity. Ronald J. Sider writes that "Few church traditions are as helpful as the Mennonite tradition for enabling us to understand and live out the biblical teaching that God is on the side of the poor."

It is my hope that this book will win a wide readership in our circles. Its themes and language should be familiar to us, for we are involved in similar discussions via our Christian high schools and our denominational publications. May this book help to solidify our understanding of the similarities and differences between the denominational traditions within Protestantism.

## History

## A man for his time

**MacDonald: His Life and World** by P.B. Waite; published by McGraw-Hill Ryerson Limited, Toronto, Ont., 1975; hardcover, 222 pages; price: \$14.95. Reviewed by Abe Vander Laan, Strathroy, Ont.

In the very near future, the people of Quebec will vote in a referendum to determine if they will continue to remain part of Canada. At the same time there is also a growing western Canadian sentiment to work towards an independent existence. Various reasons are put forth to substantiate their aims. The Canadian political fabric is stretching and

tearing at its seams. To get a better historical perspective of the present developments, it is well worth the time to read this book.

Canada's first Prime Minister (1867) is portrayed as a very fascinating figure. Born on January 10, 1815, in Glasgow, Scotland, he moved to Kingston, Ontario with his family in 1820. After his formal schooling, he was admitted to the Upper Canada's Bar Association in 1835. A number of years later he became involved in politics. His notion of government was not abstract or theoretical but rather pragmatic. The natural resources of the nation

needed development and the government should facilitate this. Politics ought to be conducted without outspoken convictions (how little have things changed).

Not only does one get an analysis of MacDonald's thinking but also a good view of the society of the 1860s to the 1890s. His own lifetime saw the changes brought about by the new inventions such as the railway, the telegraph, and the telephone. These carried profound social changes although they took a long time to develop. In this industrial revolution, the role and duty of government was minimized, certainly far different from

today's happenings. Government, according to this 19th century liberal philosophy, ought not to bother with social legislation but should allow things to develop according to Darwin's principles of evolution and the ideas of *laissez-faire*. As a result, we read of the ruthlessness of employers forcing long working hours, the promotion of child labour and squalid working conditions. Poverty was widespread and the incidence of disease occurred frequently. In many ways, it was a very rough society, where alcoholism was a severe social problem.

Confederation, the building of

the railway, the opening of the West and the Metis rebellion are also very adequately dealt with. In all of these developments, MacDonald played a central role.

A very attractive feature of the book are the many illustrated pictures of important people and events of the day along with cartoons and works of art. The language and style of writing makes for easy reading.

For those interested in Canada's formative years and MacDonald's part in it, this book is highly recommended. It is one in a series on Canadian prime ministers, by the same publisher.

## Religion

## Dooyeweerd interprets history

**Roots of Western Culture: Pagan, Secular, and Christian Options** by Herman Dooyeweerd; translated by John Kraay; edited by Mark VanderVennen and Bernard Zylstra; published by Wedge Publishing Foundation, Toronto, Ontario, 1979; clothbound, 228 pages; price: \$12.95. Reviewed by Rev. Dirk J. Hart, London, Ont.

Settle back in a not too comfortable chair, put on your thinking cap and be prepared for some difficult but very rewarding reading. Keep a dictionary handy too. Many of C.C.'s readers have heard of Dooyeweerd, but relatively few will have his four-volume work on philosophy. I happen to have it, but I've never read more than a few chapters here and there. Reading this book will not only give you the

satisfaction of sitting at the feet of a profound Christian thinker, but it will also give you considerable insight into the formative influences that make our culture what it is today. Many of the destructive forces at work in our society today are spiritual forces which seek to take God from his throne and install instead, some man-made idol or even man himself. Professor Dooyeweerd describes these forces for us and exposes them as opposed to God and his revealed Word. Such insight arms us to do more effective battle as Christians.

John Kraay has given us a very readable translation with the help of Mark VanderVennen and Bernard Zylstra. The book is well bound. The typesetting easy on the eyes. That still won't help many

readers who have not gone to college for at least a couple of years. But maybe they have sons or daughters in college and university who are studying such things as philosophy, political science, history and sociology. Buy the book for them, especially if they do not attend one of our Christian colleges. They'll be way ahead, even of their professors (Psalm 119: 99).

I would appeal especially to the many critics of the A.A.C.S. and the I.C.S., the Association and Institute organizations which take their cue from Dooyeweerd's thinking. Please try to read this book. Then continue to be critical, by all means. But there'll be a new appreciation in your criticism and you will be far better informed.

## The Church

## The state of affairs in the N. A. church

**Profiles in Belief: The Religious Bodies of the United States and Canada** by Arthur C. Piepkorn, Volume III *Holiness and Pentecostal*; Volume IV, *Evangelical, Fundamentalist, and other Christian Bodies*; published by Harper & Row Publishers; San Francisco, 1979; in Canada: Fitzhenry and Whiteside, Don Mills, Ont.; clothbound; pages: Volume II, 262; Volume IV, 191; price: \$28.75 (Canadian). Reviewed by John Bolt, Toronto, Ontario.

The third and fourth volumes of this projected 7-volume series on religious groups in North America have been bound as one volume. Volume III is divided into two parts,

each with a brief but useful general introduction: Holiness churches, churches which profess a Wesleyan perfectionism, a "second blessing" of sanctification, and Pentecostal Churches which emerged from the holiness movement by further advocating a "Third blessing" of baptism in the Spirit.

The categorization of Volume IV into Evangelical, Fundamentalist groups and other Christian bodies is less clear since the first two terms describe theological positions which cut across denominational lines. It appears to be a kind of catch-basin for whatever defied previous classification. Nevertheless, the

introductions are again brief but useful.

As with the other volumes, one is struck by the tremendous amount of research that has gone into this work and by the horrendously divided character of the church. This division is a scandal to the world and we should recognize it as sin, confessing our own contribution to it.

I would reiterate what I said in my reviews of previous volumes: This is an indispensable and reliable tool for anyone who wishes to know what a particular religious group believes and practices. A must for all church and public libraries.



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